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Edited by the Faculty of the Southern Baptist Theological Seminary

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THE
Review and Expositor

Vol. XLV JULY, 1948 No. 3

Christianity and Communism

T. B. MASTON

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This year is the centennial of the writing of *The Communist Manifesto* by Karl Marx and Friedrich Engels. It is an appropriate time for Christians to restudy Marxism and its contributions to and utilization of the crisis that is now gripping the world in general and Europe in particular. It is doubtful if any other movement, including Christianity, has influenced so deeply or contributed so much to the shaping of the Western world for the past one hundred years

A popular news magazine recently[1] referred to Karl Marx as the "man of the century" and suggested that he had only begun to live. It also said " 'Marxist' is the word that divides the world."

Russian communism, which is a child but not the only child of Marxism, is seeking more aggressively than any other modern "ism" to win the West and the world. It is competing with Christianity for the soul of the world. When compared to communism the challenge of Buddhism, Confuscianism, Mohammedism, and the other living religions pales into insignificance.

The only challenge to Christianity of comparable seriousness is the challenge that comes from within the "American (and Western) way of life." This latter challenge is not a frontal attack such as that by communism. It is more insidious and hence in some ways it is even more dangerous. It would make the Christian religion a mere compartment of

life rather than the pulsating center of life. It promises its support to the Christian cause if Christianity in exchange will place divine approval on the customary way of life. It guarantees the fullest religious liberty so long as that liberty is used to preach a gospel that does not come to grips with the major social and moral issues of our society. If this challenge from within is not met the result will be a sickly, diluted, anemic sort of religion that will be incapable of facing courageously and victoriously the challenge of communism from without. But in this study we must restrict ourselves to communism and Christianity's relation to it.

I

In approaching a study of communism we should remember that Christianity has been closely related historically to certain forms of communism. There have been tendencies toward the community of goods within the Christian movement from the days of Jesus and his disciples who had a common purse from which their supplies were evidently purchased. We find this tendency in the church at Jerusalem, among the sectarian groups in the Reformation period,[2] and even today among the Hutterian Brethren. The latter, found in small communities in Canada and South America with a few in the United States, have practiced community of goods with reasonable constancy for four hundred years.[3]

Strange as it may seem, a part of the background for Russian communism is definitely Christian. It is not entirely the product of Marx and Engels and Lenin who authoritatively, from the contemporary Russian viewpoint, interpreted Marx. The communism of Russia cannot be understood apart from Russia. It is in a peculiar sense Russian and not Western European. Or, possibly, it is better to say that the type of communism we have in Russia represents, to some degree, both the conflict between the East and the West in the soul of Russia and a welding of those two elements.[4]

A part of that Russian background is Christian. Most of

us are acquainted with the negative contribution of Christianity through the Orthodox church which had become so identified with the current Czaristic regime that its overthrow with the regime was practically inevitable.

The contribution of Christianity to Russian communism was not entirely negative. It made a more direct and a more positive contribution through the writings of such men as Dostoyevsky and Tolstoi. They were both revolutionaries but were spokesmen for a revolution of the spirit. They prepared the way, to some degree, for the overthrow of the existing order and the establishment of the communist regime although they would not approve the communists' methods. Tolstoi went so far as to rebel not only against the bourgeoise society of his day but against history and civilization. He was an anarchist and a nihilist. Dostoyevsky wanted revolution but he wanted revolution with God and Christ.[5]

The spread of modern communism and its threatened dominance of the world also has a religious or "Christian" explanation. Most students of world affairs agree that Western civilization has lost its faith. This loss of faith has created a vacuum. Communism has tended to move into the vacuum. At least one writer[6] contends that communism is the best hope for the rebirth of the faith of the West.

But why has the West lost its faith? There may be many answers to this question but surely one important factor has been the weakness and corruptness of what has served as the religious center of Western civilization. The West is saturated with what Lewis Mumford calls an "emotionless moral neutrality"[7] and von Beckerath describes as "a revolution of antimorality in an environment of amorality."[8] But why this moral inertia and spiritual anemia?

The answer must be, to some degree, that the church has failed to be as fully Christian as it should have been. Its failure has been an important factor in the creation of the vacuum at the heart of the Western world. Thus its

failure is responsible, to some extent, for the strength of every modern ideology, particularly communism which has a world view and is basically a religion. The failure of the church is especially noticeable where there is a religious establishment. This fact helps to explain the acuteness of the collapse of civilization in Europe.

If Christians will admit that the failures and sins of organized Christianity have been important factors in the rise and rapid spread of modern communism it will help to create the proper frame of mind for an objective study of the communistic system as Berdyaev, who certainly cannot be accused of being partial to communism, says, "They (Christians) must be not only accusers and judges; they must also be penitents."[9]

And let us not forget that the failure of Christianity was not and is not restricted to the orthodox church. The church, everywhere, has been too prone to accommodate itself to the world rather than to challenge that world. It has too frequently preached a gospel it has failed to practice. It has dealt too exclusively in beautiful generalities unrelated to the realities of life. It has been too hesitant to apply the Christian ethic to the immediate social, economic, and political problems—particularly when such an application would challenge vested interests.

II

In considering Christianity's relation to communism we should distinguish between communism as an economic order or a social system and communism as a philosophy or a religion. There should not be a wholesale condemnation of all there is in communism. There may be elements in the movement that ultimately will be accepted and practiced by most of the world. There is a possibility that some phases of the program may represent the direction in which God is moving in our world. It would be unfortunate for the present organized forms of Christianity if they opposed the inevitable, inevitable because it represents the will of God. At least we should be cautious.

This is not a blanket defense of even the economic phases of communism. It is merely an appeal that we be fair and that we distinguish between the economic elements of communism and those phases that more directly challenge the Christian movement. At least we should acknowledge that many elements of the communistic social and economic program are as compatible with the Christian spirit as some phases of the capitalistic system.

But there are elements in Russian communism that Christianity must challenge because those phases of communism are contrary to the inner spirit and the basic principles of the Christian movement. What are the major charges of Christianity against communism?

1. That communism is atheistic and anti-religious. It restricts freedom of religion. This is still true in spite of the liberalizing of the constitution of the USSR.

2. That the Marxist philosophy of dialectical or historical materialism is contrary to the Christian view of life. Engels quoted Feuerbach as follows: "The material, the sensuously perceptible world to which we ourselves belong, is the only reality; and . . . . our own consciousness and thinking, however supersenuous they may seem, are the product of mind, but mind itself is merely the highest product of matter."[10] Such a philosophy Christians must reject not only because it is anti-Christian but also because it is unsound and destructive of the foundational ideals of Western civilization.[11]

3. That Russian communism dehumanizes man. Man is made a mere means to an end. "The class takes the place of man." The individual is sacrificed whenever such will serve the best interest of the group.

4. Christianity also objects to the rather wide use of force, bloodshed, and wholesale purgings by the communists. This is not a blanket condemnation of the use of force. Most Christians recognize that force must be used at times but their attitude toward and motive in the use of force differ considerably from the communists. Christians, at least theo-

retically, would use force cautiously and sparingly, would restrict it largely to defensive measures, and would love and do good to those who must be restrained by force.

5. A serious charge against communism is that its ethic is purely relativistic. For Lenin "everything was moral which served the proletarian revolution."[12] For him and other communists the end justifies the means, "every sort of means." Spinka quotes Lenin as saying, "Our morality is wholly subordinated to the interest of the class struggle of the proletariat."[13]

6. Another charge against communism is that it is totalitarian. The party program or the proletariat revolution is the total—everything including the individual must serve the total. This totalitarianism may differ from fascism and national socialism but it is totalitarian. Vital Christianity, which itself is totalitarian—in the sense that the will of God is the final authority for man and the kingdom of God is the treasure hid in the field or the pearl of great price—cannot avoid a clash with communism or any other totalitarian regime or ideology.

7. The conflict between communism and Christianity is crucial and destiny-determining primarily because communism is a religion. The totalitarianism of Russian communism is based upon the dictatorship of a world view, of a general outlook on life. The kingdom of Caesar is equated with the kingdom of God. The state or the party is theocratic rather than secular. As is true of any theocracy it claims final authority in every area of life. Atheism and anti-religion are made into a religion. The entire movement is a superhuman collectivism.

The communists believe that the kingdom of communism is at hand. Its victory is inevitable. The Messiah, a group (the proletariat) rather than an individual, has come. The movement has its prophets and its heretics. It has its set creed based upon its sacred writings and authorized interpretations. It is absolutist like the Roman Catholic church. "A good communist and a good Jesuit have much in common."[14]

Communism is also missionary. Its program is to preach the communist gospel to every creature. It is both Russian and international. It has a consciousness of a messianic purpose—it is to bring salvation to the oppressed masses of the world.

III

What is the most effective strategy for Christianity to use in relation to communism? An adequate answer to this question would require at least an outline of the general social strategy of the Christian movement. All we can do is to outline briefly a few general suggestions.

1. The effectiveness of the Christian strategy should not be measured by its contribution to the strength and security of the church. Rather it should be judged by its contribution to the establishment of a sound, healthy world order, to the promotion of the kingdom of God among men.

2. This means that the cross, which is the symbol of self-denial and self-sacrifice, should become a living reality in the Christian church. The church should live for others, not for self. She should be in the world as one who serves.

3. The church, in its service, should be particularly sensitive to the needs of the neglected segments of society—the thou groups; the racial, religious, and national minorities; the socially, economically, and morally disinherited. There are entirely too many areas of society at the present time that are largely untouched by the Christian spirit, the Christian gospel, and the Christian ethic. It is in these neglected areas and among these neglected groups that modern "isms," particularly communism, operate most advantageously.

4. Christian leaders should admit frankly the contribution of communism to our world. There should be no wholesale condemnation. It at least has had nuisance value. We should seek to appraise it fairly.

5. We should also evaluate objectively the criticisms by communisms of capitalism, democracy, and even of organized Christianity. We shall make a tragic mistake if we defend in toto our present order, even our present religious order. Communism finds its most fruitful soil in

countries where the evils of economic order and the weaknesses of the political system are most glaring and where those evils and weaknesses are justified and defended on moral and religious grounds.

6. We should refuse to identify the kingdom of God with any earthly program—either what we now have or what is proposed. There is no economic system or political order that is sacred or holy. While we admit that the kingdom of God is a tremendous force in history it cannot be contained entirely in history. God cannot be equated with history nor the will of God with the historic process. From the Christian viewpoint the end of history cannot be set within history itself.

7. If Christianity is to contribute most effectively to the rekindling of the faith of the West, to the reintegration of civilization, to the filling of the vacuum into which communism and other modern "isms" have moved then there must be a new, a more effective working synthesis in Protestant Christianity. There is needed a better balance between a warm evangelistic spirit that will seek and bring lost humanity to a vital life-changing relation with Christ and a proper emphasis on the high ethical standards found in the life and teachings of Jesus. Entirely too many ministers, churches, and denominations emphasize too exclusively only one phase of the two-fold gospel message. Another way of stating practically the same idea is to say that we need an effective working synthesis of a reasonably conservative theology and a social liberalism, a liberalism that will progressively apply the moral principles of the Christian message to every area of life.

It is only such a synthesis that will give the world the kind of religion that will be personally satisfying and yet constantly challenging, that will become an effective center for the new world order that is in the process of being born, and that will save civilization from self-destruction.

Any one great denominational group that achieved such a working synthesis would make a real contribution to

the social, economic, moral, and spiritual well-being of the world. However, what the world needs is the birth or rebirth of a vital Protestant movement that will sweep many, if not all, denominational groups into one great working synthesis.

The times demand of Protestantism such an inner cohesion that it can make an united impact on the world. This does not necessarily involve church union. Really the latter if achieved prematurely would destroy the very thing that we need most.

The task is challenging. It must have the fullest cooperation of all of us. Whatever may be our denominational affiliation or our particular task within the framework of the kingdom of God, surely each of us should rededicate our lives to the rekindling of the spiritual fires in our churches and to the achieving of a better balanced emphasis in Protestantism. This we will want to do not primarily for the sake of our church or denomination, not even for the sake of the Protestant movement, but for the sake of the world in which we live and because we believe it is the command of God to our day.

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1. **Time**, February 23, 1948, p. 30.
2. See Karl Kautsky, **Communism in Central Europe in the Time of the Reformation.** London: T. Fisher Unwin, 1897.
3. See John Horsch, **The Hutterian Brethren.** Goshen: The Mennonite Historical Society, 1931.
4. Nicholas Berdyaev touches on this Russian background in a number of places, but particularly in his **The Origin of Russian Communism.** New York: Scribner, 1937. Berdyaev says (p. 111) that Marxism on Russian soil was originally the extreme expression of Russian Westernism.
5. For a good brief statement concerning the importance of Dostoyevsky and Tolstoi see Berdyaev, **Ibid**, pp. 99-102.
6. Harold Laski, **Faith, Reason and Civilization.** New York: The Viking Press, 1944.
7. Lewis Mumford, **Faith for Living.** New York: Harcourt Brace, 1940, p. 298.
8. **In defense of the West.** Durham: Duke University Press, 1942, p. 232.
9. **The Origin of Russian Communism.** New York: Scribner, 1937, p. 207.
10. Matthew Spinka, **Christianity Confronts Communism.** New York: Harper Brothers, 1936, pp. 173-174.

11. In a recent book (**The Christian Significance of Karl Marx.** New York: The Macmillan Company, 1946) Alexander Miller, a New Zealand Presbyterian preacher, would not agree with this position. He does not see anything necessarily incompatible between historical materialism and the Christian view of life (see p. 81).
12. Berdyaev, **The Origin of Russian Communism.** New York: Scribner, 1937, p. 223.
13. **Op. cit.,** p. 183.
14. Spinka, **op. cit.,** p. 166.

The Conception of God in the Bhagavad-Gita

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The favorite sacred writing of Hindus, as a whole, is the *Srimad-Bhagavad-Gita-Upanishadas*—better known by its abreviated title, *Bhagavad-Gita. This Song of the Blessed One,* or *Divine Lay,* has been rendered numerous times into English and other western languages.[1]

In one sense, the Bhagavad-Gita is the "Bible" of one *Vaishnava* sect, the *Bhagavatas,* or devotees of the Blessed Lord, Krishna. Yet, its thought is closely enough related to its antecedents, and its own distinctive posistions are so ambiguously stated, as to make it highly acceptable to all. The intention of the author is practical and religious, not theoretical and philosophical. Truth for its own sake does not enter into consideration in the Gita. Rather, as pointed out by Edgerton,[2] truth as a means of human salvation, is its object. Rules of rationalistic logic do not, therefore, everywhere apply in the interpretation of this work.

Perhaps the distinctive contributions of the Bhagavad-Gita derive from its peculiar doctrine of God. The conception of God colors the interpretation to be put on the terms already familiar in the earlier religion: Karma, Maya, Brahman, Samsara, and even Varna. The God of the Gita, being the favorite god of India, and the concept of God being the chief clue in interpreting the Gita, a paper may well be

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1. Some of the best known English versions are: Sir Edwin Arnold, **The Song Celestial,** London, Kegan Paul, Trench, Trubner, and Co., Ltd., 1899. W. D. P. Hill, **The Bhagavadgita,** London, Oxford: Humphrey Milford, 1928. K. T. Telang, **The Bhagavadgita,** in **Sacred Books of the East,** Vol. VIII. A. W. Ryder, **The Bhagavad-Gita,** Chicago, The University of Chicago Press, 1929. S. P. Swami, **The Geeta,** London, Faber and Faber, Ltd., 1935.
   Perhaps the best known Introduction and Translation in German is R. Garbe, **Die Bhagavadgita,** Leipsig, H. Haessel Verlag, 1905. Three small works by R. Otto, which build upon Garbe's foundations are rendered into English, in one volume, titled, **The Original Gita,** London, George Allen and Unwin, Ltd., 1939.
2. F. Edgerton, **The Bhagavad Gita,** Chicago, Open Court Publishing Company, 1925. pp. 6 and 12.

devoted to investigating One so important. This we shall attempt under the headings of Identification, Description and Relation.

Identification

The most common names of the God of the Gita are Vishnu (X.21), Bhagavat (as in the title), Hari (X.9), Vasudeva (VII.19), and Krishna (I.32).

The prominence of *Vishnu* in the *Rigveda* is much less than his later importance would lead one to suppose. He is the god of the sun's course, compassing earth in "three strides." Ethical propensities seem present in him from the first, inasmuch as he is associated with the Adityas, along with Varuna and Mitra. *Bhagavat* means the venerable, blessed, exalted or adorable one. The original significance of the name *Vasudeva* is a moot question. It is possible that the word was originally another name for the sun, and was thus associated with Vishnu.[3] *Krishna,* the dark or hairy one, traces to dim antiquity in association both with a sage of that name and a great warrior. If the god Krishna is the apotheosis of an historical person, as seems highly probable, and if the sage and the warrior were one and the same, then the human Krishna would have antedated B. C. 1000 by a few centuries.[4] There are various other titles used of Krishna. These are those which have popular and continued usage.

The neuter term, Brahman, so common in the Upanishads, is used many times, likewise, in the Gita. The relationship of Brahman to Krishna is somewhat difficult to state with certainty. There are passages which indicate that such identification is made in the author's mind (cf. VIII.9; IX.17-18; X.12). That the identification is intended

3. In disagreement with this may be cited, Sir R. G. Bhandakar, **Vaisnavism, Saivism, and Minor Religious Systems,** (Grundriss der Indo-Arischen Philologie und Altertumskunde, III Band, 6 Heft), Strassburg, Verlag von Karl J. Trubner, 1913, chs. VII, VIII, IX, **passim.**

4. Such, at any rate, is the conclusion of Professor S. Dasgupta, **History of Indian Philosophy,** Cambridge, The University Press, 1932, Vol. II, p. 544.

is asserted by Professor S. Radhakrishnan of Calcutta.[5] and thought probable by W. Douglas P. Hill.[6] In no place in the Gita does Krishna explicitly claim to be Brahman, but Arjuna does, at least one time, call him such (X.12).

Unquestionably, terms are used which, in the Upanishads, regularly were applied to Brahman. Among these are: Highest person (XI.3), Great Self (XI.12), boundless (X.19), immutable (IX.13) incomprehensible (XI.42), and having no end, middle or beginning (XI.16). One may conclude that the identification is loosely made, but that the concept of Brahman is reinterpreted in keeping with the personalism of the Gita.[7] The fundamental problems arising from such identification are simply not posed. This, too, is quite in keeping with the catholic sympathies and philosophical ambiguities of the great poem.

Though the term monotheism doubtless carries connotations in western thought which, only with danger of distortion, might be applied to Hinduism in any phase, we do find in the Gita what, for lack of better English equivalent, may be called a full-blown monotheism.[8] The exact process by which this monotheism developed cannot be fully traced. Its constituent parts are three, as already briefly indicated. They include:

(1) An ancient Vedic sun-god, Vishnu, whose name had been associated with the sacrifice[9] and with rulership in a kind of eschatological paradise.

(2) A warrior-hero of an ancient tribe, Krishna, devoted to learning and courageous in battle. Later he was to be portrayed as a sensuous and immoral cowherd.[10]

5. S. Radhakrishnan, **Indian Philosophy**, London, George Allen and Unwin, Ltd. 1923, Vol. I, p. 521.
6. W. D. P. Hill, **op. cit.**, p. 18.
7. While from this time Krishna plays a mighty role in Indian religion as the **avatara** of Vishnu, the familiar **Trimurti** of Brahma-Vishnu-Siva has not, as yet, been formulated. It is interesting in this connection to read Magoun, **The Original Hindu Triad, Journal of the American Oriental Society**, XIX, Second half, pp. 145-150.
8. Hindus sometimes call it **Ekantika Dharma**, from **Eka**, one, and **Dharma**, teaching, system, or religion.
9. Satapatha Brahmana 1.2.4.
10. Vishnu Purana V.

(3) The monistic element from the Upanishads, Brahman-Atman, which usually is employed, in thought, if not in word, without too much sense of incongruity.[11]

Such is the history and nomenclature of the God with whom we have to do. Now, what is he like?

Description

The most difficult task connected with discussing accurately the nature of the Gita's deity is properly to relate the personal Vishnu-Krishna, as sole god, to the author's dualistic metaphysics (wherein are recognized two fundamental principles, Purusha and Prakriti). The Upanishads would have said that Purusha (Soul) equals Brahman-Atman, and that Prakriti (non-soul) was either unreal (maya) or an emanation of the divine (pantheism). The thought of the Gita is similar to this second position. The poem never asserts a thorough-going pantheism, yet it does seem to identify the universe with the 'lower' nature of God.[12]

The difficult task which the author of the Gita essays is coherently to relate its personal God to the monistic Ultimate of the Upanishads. This task is never fully nor consistently accomplished. The Gita's God seems to be conceived as the First Principle of the universe and, as such, is regarded as distinct from either the soul or body of individual things. All things are, however, "in Him." God is, in a manner of speaking, therefore, a sort of First-among-three-Principles (Cf. XIII.1-2; XV.16-17). Ultimate monism is apparently reached by incorporating both Purusha and Prakriti within God.[13]

The gigantic and hitherto unique contribution of the Gita lies precisely in its doctrine that the Upanishadic Ultimate had entered into, and was expressed by Krishna, the charioteer of Arjuna. This is the doctrine of the *avatara*,

11. It should be said, that in some passages (e.g. XIV.3-4; XIV.27), a distinction between Brahman and Krishna seems in evidence.
12. More of this below.
13. Cf. R. Garbe, "Bhagavad-Gita," in **Encyclopedia of Religion and Ethics,** Vol. II, p. 536.

descent or temporary incarnation. By this device, that which was unknowable becomes He that is known; that which was without attribute and predicate is expressed by Him who can be determined in experience and whose nature can be shared. This is the great mystery hidden from ancient philosophers but revealed to Arjuna in response to his faith or *bhakti.* (Cf. XI.47-48).

Before describing the major attributes of Vishnu-Krishna, a list of certain descriptive terms used to portray his nature may contribute to a better understanding of him. These include: infinitely strong (XI.40), filled with glory (XI.17, 30), unborn (X.3), changeless (XI.18), light of lights (XIII.17), source of memory and knowledge (XV.15), omniscient (VII.26) and perfect beyond all perfections (X.41).

The chief attributes of this God may be listed as three:

(1) *Righteousness.* The very purpose of Krishna's appearance as an *avatara* has ethical foundations. He comes into being age after age.

> Whensoever right declines and wrong uprises . . .
> To guard the good and to destroy the wicked and to confirm the right. (IV.7-8)

He is said to be without fault (V.19), and to observe strict impartiality (IX.29). His ways are the standard of human conduct (III.23) and the eternal laws of duty are instituted by him (XIV.27).

The almost totally different atmosphere which here surrounds the Gita God, as compared with the Upanishadic Brahman-Atman is inescapably apparent. The *Sat, C'it* and *Ananda* of the latter are replaced by the Incarnation, Providence and Righteousness of the former.

(2) *Love.* In one place (IX.29) it is said that all are alike to Krishna, neither hated nor beloved. This occurs, however, in a context which seems to deal with the impersonal and automatic nature of the Karmic process. The usual emphasis is that he is the friend of every being (V.29) and loves his devotees (VII.17). In loving grace Krishna gives to Arjuna the revelation of his deity (XI.4-9), and expresses a great love for him when he is troubled and in

doubt (XVIII.64). This love is the motivation for the unique revelation of himself to Arjuna (XI.47). It is by Krishna's love and grace that one wins to peace supreme, the eternal resting place (XVIII.62).

(3) *Universality.* Concerning Krishna, Otto says:[14] "This God of personal 'Bhakti' is in every respect a universal God." Otto's statement is true in two senses. Krishna is universal in that, as is repeatedly declared, he is the Creator, Supporter, Ruler and Dissolver of all that is; the beginning and end of the universe (VII.6). It is also true in that, comprehending all deity, he alone claims universal recognition and devotion (XI.37-40). The glory, greatness and majesty of any creature is but a fractional derivative from the glory of Krishna (X.41-42; cf. IX.4). He is, thus, greater than the universe and greater than all the (imaginary) gods. The fact of so wonderful a God should move the universe to joy and love (XI.36). Something of his majesty and vastness is indicated in Arjuna's song of praise (XI.43-44):

> Thou art the Father of this world, of all that moves and does not move; thou art to be adored, its Master reverend; there is none equal unto thee; how could there be a greater in the three-fold world, O thou whose power knows no rival?
>
> Therefore I bow myself and prostrate my body and crave grace of thee, the Lord adorable; as father with his son, as comrade and his comrade, as lover with his beloved, so shouldst thou bear with me, O Heavenly Lord.[15]

The righteousness of Krishna cannot be matched by that of mortals. His love cannot be earned. His universality cannot be completely comprehended. To the *Bhakta* (one who responds to Krishna in faith and devotion), however, the righteousness is imputed, the love bestowed, and the glory at least partially revealed.

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14. Otto, **op. cit.**, p. 295.
15. Translations by W. Douglas P. Hill.

Relation

We turn now to consider the relationship of the God to the world and to man. Already hinted at in other connections, these points may now be somewhat more fully elaborated.

The Gita apparently assumes the reality of the world, though its monistic elements tend ultimately to rob it of meaning. Sankara, the Vedantist *par excellence,* seems justified in claiming the world to be complete illusion, at least so far as the early Upanishads are concerned. The Gita, on the contrary, cannot be categorically so interpreted. It allows the world at least a temporary reality.[16] God is not bound to the world in any rigid Karmic process.[17] God acts, but unselfishly, and is not bound by his actions (cf. III.20-25).

It is said that Krishna, as the Supreme God, is "the origin of the universe and its dissolution too" (VII.6; cf. IX. 17). This process of creating and dissolving is described thus: all beings come to Krishna's nature (Prakriti) when a period ends; when a period begins, he sends them forth again by the power of Prakriti (cf. IX.7-8). Note well: the material world is always, in the Gita, connected with the Prakriti principle. The material world is an expression of Krishna's lower (*apara*) nature, since He uses Prakriti as his own instrument of creation. Materially he is thus creating out of himself. He sustains the world by his higher (*para*) nature. There is here a double-nature so far as His relation to the world is concerned. On the one hand, He is Prakriti, or the material cause of the world; and on the other, He is the all-pervading life-principle, or instrumental cause.[18]

God is not exactly to be equated with these two aspects merely, for he transcends both. The seeming identification appears rather as an attempt to read purpose and direction into the phenomenal world. The Gita would turn back from any position which interprets this present order as

16. Cf. W. D. P. Hill, **op. cit.**, p. 27.
17. Cf. S. Radhakrishnan, **op. cit.**, Vol. I, p. 560.
18. Cf. B. Kumarappa, **The Hindu Conception of the Deity**, London, Luzac and Co., 1934, pp. 62 f.

unbridled material forces going it blind. Garbe's remark here[19] is, therefore, as neat as it is accurate:

> When it is said (VII.4-6), that God has two natures, one a higher spiritual nature through which the world is upheld, and another lower material nature consisting of all that which, according to the Samkhya philosophy, belongs to *prakriti* or matter —we are not, even so, to understand thereby that matter constitutes half of the Divine Essence; rather it is intended to mean that matter is not itself independent, following its own blind impulses, but that it evolves under the control of God; in other words: that God works in matter and acts through it.

The later attempt to define God's relation to the world as Creator (Brahma) Sustainer (Vishnu) and Dissolver (Siva), according to the familiar pattern of the Hindu Trimurti, cannot be based upon evidence in the Gita itself.

God is related to men in the world not according to a stern law of retribution, but by love to those who respond to that love and depend upon his divine grace, *Prasada* (XII.14-20; XVIII.64-73). Individual (human) souls are not the equivalent of the Atman of the Upanishads, but they are of divine origin (XV.7), and their highest goal is to return to Him whence they came (IX.5-11). An approximation is sometimes made to the Upanishadic emphasis, according to which the essential element in all indivduals seems to be the Universal Self (II.11-30). According to this emphasis the Self is brought from birth to birth (*Samsara*) by becoming attached to the body. Release is to be gained by knowledge and discipline (II.49-72). But in even more characteristic passages is assigned to men a definite measure of true individuality. Samsara is real and not merely apparent. Brahman may be said to be the only one, but actually It is accounted to be the real One within the many equally real men. The distinction between man and Brahman is once very strongly asserted in a non-philosophical passage (IX.-31). Men are called upon to find the answer

19. R. Garbe, **Indien und das Christentum, Eine Untersuchung der religiongeschichlichen Zusammenhange,** Tuebingen, Verlag von J. C. B. Mohr (Paul Siebeck), 1914, p. 235.

of life in terms of personal relationship to God, rather than to the abstract operations of a neuter principle. Man must, therefore, take proper action towards winning the Deity's favor. This can be done, according to the eclectic Gita, by faith, discipline, work or knowledge.

It is for the purpose of promoting faith in and knowledge of God, and to stay the forces of evil and irreligion, that the Deity comes to earth (IV.7-8).[20] It is primarily in terms of his saving work or redemptive function that God comes into touch with the world which he made and with man who is made for Him. He comes to man in descent and makes it possible for man to come to him in ascent.[21] The conception of *avatara,* which appears first in the Gita, discharges a two-fold function. It is a device for defining the ground and supplying the means of salvation. It is also, and this is philosophically more significant, the means by which the Gita religion is enabled to hold on to its antecedent heritage from the Upanishads.[22] This is done by making intelligible the identification of Vishnu-Krishna with the Absolute.[23]

No more than in Christian thought are the absolute transcendence and complete infinity of the Deity compromised by His connection with the world and with man. By somehow becoming the world, and also when becoming man, God does not thereby cease to be God.[24] Part of his greatness is to be seen in his condescension. He appears "divinest when most he's man."

In acting, Krishna does not cease to be the true Yogin. His activity is selfless or unattached to the fruits of his activity (IV.13-14). Works therefore do not defile him, nor do they feed the Karmic fuels. Though he is not himself

20. Cf. S. Radhakrishnan, **op. cit.,** Vol. I, p. 545.
21. Reminiscent of Clement of Alexandria's interpretation of the Incarnation of Jesus Christ, this is the interpretation put forward by Aurobindo Ghose in **Essays on the Gita, First Series,** Calcutta, Arya Publishing House, 1926, pp. 214ff.
22. Otherwise, this religion in the west of India, would likely have suffered the same severance from its parent stock which befell the more radical Buddhism in the East.
23. Cf. also, Krishna's discourse on Avatarahood in IV. 5-9.
24. Cf. M. Rangacharya, **The Hindu Philosophy of Conduct,** Madras, Law Printing House, 1915, p. 332.

dependent upon action and its fruits, he works for the interest of the world (III.22). It is upon this non-working work, or disinterested action that the world depends. This is the kind of career that might be expected of a spiritual Redeemer-God, who, though he is beyond the perishable and higher than the imperishable, yet assumes perishable forms and lower stations (XV.18). This is all of grace and born in love.

This grace seems fully appropriated only by the *bhakti* of men. It is available to all irrespective of religious affiliation (VII.21; cf. IX.23), character, caste or sex (IX.30-32). By devotion undivided, Krishna can be seen and known and entered (XI.54). *Bhakti,* at first, seems to be thought of as a means toward gaining knowledge of Krishna. Later it comes to be thought of as directly effecting the soul's redemption by the grace of the Lord.

The religious history of India would be a brighter story if the Krishna of the Gita had never been confused with the character of that name in the Puranas. Much of the cultic activities has been unsavory. The imagination of man which produced the Gita and its God is capable, in other men, of debauching religion and emptying it of ethical content. Such has happened and does happen. But as a beautiful and elevating *myth,* the Bhagavad-Gita is probably without a peer.

Evangelism in New Testament Terms

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Evangelism is one of the most glorious terms of the Christian vocabulary. It is a word pregnant with meaning because there is no work in the church so important as that of evangelism. Evangelism is the method by which the able for redemptive reality. When we truly evangelize we attempt to bring a soul into personal contact with Jesus Christ as Saviour. There is no work so glorious nor so great as bringing people to Jesus Christ as Saviour. Dr. Archibald Alexander, a minister for sixty years, forty years of which were spent as a teacher of theology, said, "All my theology is reduced to a narrow limit, Jesus Christ came into the world to save sinners." D. L. Moody said, "There is no greater honor than to be the instrument in God's hand of leading one person out of the kingdom of Satan into the glorious light of heaven." Jesus came "to seek and save that which was lost." The church must never lose sight of its commission and its inescapable obligation. We must ever remain true to the purpose of Jesus and carry the good news to the uttermost part of the world until men everywhere shall have had an opportunity to respond to the loving call of the Christ. This is our mission to proclaim that:

"He did not come to judge the world and he did not come to blame;
He did not only come to seek; it was to save he came;
And when we call him Saviour, we call him by his name."

The Archbishop's Committee report on "The Evangelistic Work of the Church" stated a fact clearly when it said, "The evangelization of the unchurched masses must pass from the margin to the center of the mind of the church." We must evangelize. It is they who are sick who need a physician. It is the lost sheep who require the shepherd's care. It is the sinner who needs the Saviour. Our world is full

of sick souls, lost sheep and sinful hearts. The church must bring Jesus to these people and these people to Jesus. Dr. James Reid of England said at a summer conference, "Unless the Christian gospel is preached, rescuing and saving souls, the church is doomed." We are evangelistic because our gospel is in essence a redemptive gospel.

This primary task of the church has been betrayed by those who are of its household. Evangelism has been forced into a position which strains the meaning and scope of the term. We have permitted the spirit of the super-salesman and the ideals of the dividend paying concerns to set the pace for evangelism. Too many ministers and evangelists have become inmates of the adding room instead of participants in the prayer room. The modern craze for statistics is one of the disturbing factors which has crept into the church. The value of a church or a ministry can never be adequately set forth in terms of mathematics. A new word has been coined which expresses well the attitude in certain quarters regarding the work of the church and those who administer its affairs. The word is "mathemagician." The modern church is embarrassed by a group of mathemagicians.

There is a sane and wise use of figures which cannot be overlooked without disregard of the facts. Scripture records that at Pentecost three thousand souls were added to the church. It is the way figures are used which makes them objectionable as a basis for determining progress or spiritual worth. There must be some use of figures to keep the lazy man from finding comfort in a recourse to the intangible results of the ministry. No one would condone the attitude which assumes that statistics are of no value.

The spirit of the New Testament is violated when the "uninspired book of numbers" becomes the book if inspiration. The late Dr. Albert W. Beaven, speaking at a Northfield Summer Conference, said, "The success of the Christian Church cannot be measured with a secular yardstick." In a later comment about the Northfield Conference a statement appears concerning the attendance with the observation that, "The determining factor of value will be decided

in the coming months and years." The summary closes with another statement from Dr. Albert W. Beaven who said that the value of the work at Northfield would be evident when "the growth of the spiritual life takes place." Jesus could have had a great following if he had so desired. The multitude followed and wanted to be in his presence continually but he did not permit the crowd to be added to his group of followers. He placed before those who came to him the cost of discipleship. Membership with Jesus was dependent upon willingness to pay the price of being his disciple. Jesus was concerned with transformed lives; lives which had been transformed all the way through rather than merely exposed to the gospel. Our churches are burdened with people who have been saved "in spots." The gospel postulates men and women who are new creatures, who are born again, who have a new conscience. There is a refreshing newness about the gospel which is too often lost in a church which has succumbed to the super-man in superpositions. Our concern must ever be the redemption of sinful men and women.

"We are here to evangelize and not to civilize" is a statement which is sometimes heard. That statement is true but does not contain all the truth. Jesus said to his disciples "go disciple" but he did not stop there, he also said "teach them to observe all things." Evangelization is a discipling and teaching process. When we disciple we are pointing men and women to "the Lamb of God" and when we teach them that is a part of the Christianizing and civilizing process. Evangelism which does not issue in a corresponding high morality is not worthy of the name. The evangelistic message when believed must make a man a better husband, a better employer or employee, a better citizen, a better neighbor, a better man or it has not touched the man where he actually lives. Man is a unit and when he is saved it means that the total personality has been transformed as a unit. The gospel includes all the ramifications of personal and social life. Our evangelism is for the whole man; it is for all of life.

The New Testament presents the proper approach to evangelism. We shall follow the teaching which that Book presents rather than the ideologies of changing types of forms of any age. This discussion is not concerned with methods. Any method should be permissible which brings the claims of Jesus Christ to men. The forerunner of Jesus came proclaiming a message of repentance. The word repentance needs to be reclaimed today. It means a changed mind. There will be no change of heart or life until there has first been a change of mind. Repentance does not mean penance nor does it give any basis for a standardized experience. John called the people of his day to change their minds about God, about the Coming One, about self and about sin.

Albert Edward Wiggam has said, "It is your thought that determines your character and destiny." The wise man of old said, "As a man thinketh in his heart, so is he." This does not mean that we are to intellectualize our gospel. The church faces a real problem in arriving at a balanced point in regard to emotionalism and intellectualism in its method and approach to our generation. The words of Dr. John S. Whale, president of Chestnut College, Cambridge, England, deserve serious thought. "Our salvation does not depend on thinking correctly, but on giving ourselves wholeheartedly to Christ. Religion is not an academic exercise to be solved; it is the solution. Evil, guilt, and death offer no escape without the intervention of God. The cross is God's dividing line and decisive center." We should never permit ourselves to become party to extreme positions in our presentation of the good news. The approach of John the Baptist does not take emotion out of evangelism. Emotion can never be removed from religious experience. Most men are controlled by their sentiments rather than by their intellects. The cry of a minister at a State Convention is worthy of consideration, "It is not better organization we need in this convention area; it is more warmth. Our churches are very respectable, but deadly cold." There is need for sane emotion in our religion, but it should not be forgotten that the Bible places the emphasis upon the mind and will.

After John the Baptist had called men to repent, he demanded of those who came to his baptism morality worthy of the repentant life. Said this flaming evangelist, "Bring forth, therefore, fruits worthy of repentance." Mark 3:8a. To those who asked, "What shall we do?" John responded with very definite and positive suggestions for moral action. Luke 3:12-14. Why did John make such statements? John the Baptist believed that the repentant life was deficient unless it produced some fruit of the nature of the repentant life. A life which is changed in mind and heart and is in harmony with God must give demonstrable evidence of that fact. Conversion issues in a corresponding morality. Evangelism is not adequately presented, according to John the Baptist, until repentance effects a conduct which is in harmony with the life which is changed in relationship with God. John believed that profession and practice should be in agreement. It should be made clear at this point that the follow-up of repentance must never be considered the matter of primary importance but a necessary phase of an experience. The church cannot afford to gain reform and lose redemption. The late Dr. H. R. Mackintosh, one of the distinguished theologians of the last generation following a lecture tour of America, was asked what he thought of the religious life in America. He made the observation that he feared the American pulpit was identifying religion with morality. The thought of John would not identify the two but would make the fruit a concomitant of the first experience. The two must go together as inseparables.

Jesus came for a saving purpose. He was constantly going about doing his Father's will. He came to save the lost, to give abundant life and to give rest to the weary. He also called men to repentance. Jesus often repeated the words "follow me." His work was not complete when repentance was experienced for there was a continuous process in the following life. The Master informed his generation, "by their fruits ye shall know them." The sermon on the mount indicates the thought and teaching of Jesus for those who accept him as Saviour. There are those who would

rob us of the sermon on the mount and make its teaching applicable to another people and another time. The sermon on the mount is as much for me as is John 3:16. If I want the blessing of John 3:16 I must be willing to assume the responsibilities of Matthew 5-7 as the outreach of my redemptive experience. Evangelism consists not only of receiving the gift of God's grace in salvation but also of being a man or woman who lives and follows Jesus daily. A very pertinent statement was made by Jesus at one time to his disciples, "If ye love me, keep my commandments." That statement of Jesus includes the commandments contained in the sermon on the mount as well as others. I need not suggest the practical phases which that message of Jesus brings to the heart and conscience of the believer. Jesus did come to save life but he also came to help saved life live rightly in the realism of a most practical world. I choose to follow Jesus in the full meaning of evangelism.

In the 26th chapter of Acts the defense of Paul before Agrippa is presented. In the 20th verse Paul gives a summary statement of his preaching which was grounded in the death and resurrection of Jesus. Hear his words, "That they should repent and turn to God, and do works worthy of repentance." Here was a man who was willing to be all things to all men that he might save some. Yet this man after he had breathed out his soul for lost humanity linked the practice of faith to the experience of repentance. Repentance in the New Testament is never a solo flight. The New Testament demands a very positive ethic on the part of those who repent. Repentance is a personal act but it is more. Repentance begins at a point but it continues as a process. There are some ministers and laymen who have never gotten beyond the starting point and are groping in the swamp of despair because they have not discovered that Christianity is a life and thus part of a growing process. We are told to "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Growth is part of a developmental process. The church is burdened with static Christians. Life never stands still until death overtakes life. Complacent

Christianity is a hindrance to the true genius of evangelism. Dr. Austen Kennedy de Blois in his book, "Evangelism in the New Age" expresses the thought in the words: "Evangelism means Christianity alive and working. It means Christianity functioning fully in all its manifold forms, as the world's single redemptive religion."

A most interesting passage is found in Paul's letter to the Ephesians the fourth chapter and verses 8-13. Listen to the thought of Paul in verses 11-13, "And he has given us some men as apostles, some as prophets, some as missionaries, some as pastors and teachers, in order to fit his people for the work of service, for building the body of Christ, until we all attain unity in faith, and in the knowledge of the Son of God, and reach mature manhood, and that full measure of development found in Christ." (Goodspeed's translation) These words of Paul are the forgotten message to the modern church. We have taken Paul's words as a justification for our division of work. These dynamic words have been buried beneath the exegis of functional Christianity. Paul was not thinking in terms of functions but in terms of dynamic evangelism. Jesus gave gifts to men and these gifts were used for a distinct purpose, according to our passage. The purpose which Paul outlined is in harmony with the teaching of the great evangelism of the gospels. This approach of Paul to the work of evangelism was for the purpose of doing somthing for the church and the Christian. Paul was convinced that the church needed cultivation before effective evangelism could be a reality. The church is never injured from without. Sin and the Devil on the outside are not dangerous enemies of the church. The real enemy of true evangelism is found within the church. Each Christian is to be built into the structure of Christ so that he will be fit to tell the good news in the home, in the office, in the store, on the street. The moral laxity which is so apparent even among professing Christians grows out of an ineffective and delinquent church in its instructional obligations as well as a questioning of the immutability of the moral law. We can not escape the anarchy which a writer

expressed in the words, "Whether an act is right or wrong, depends entirely upon the tradition of the group, and upon environmental conditions." The final basis for determining right and wrong is not tradition or environment but GOD. Unless we know God and his will we will be led to determine conduct upon other bases and thus violate our Gospel. There is a desperate need for building the saints into the manhood of the full stature in Christ. One of the most urgent calls to the church today is the building within so that we may be worthy to build without. Church members need the very thing Paul is emphasizing in this word to the Ephesians. The church is full of mature children who act queerly because they have not been taught the full meaning of the gospel.

The early disciples were called Christians because they acted in such a way that people thought of Christ. Paul said that Jesus gave men different gifts so that the saints might be made fit for his service. It is my conviction that when Christians live like Christ something will happen. Th ministry which Paul suggests is the building of the body of Christ. On the surface it seems as though Paul were limiting the work of great areas of the Christian ministry. Whenever the body of Christ is built up, and a unity of faith is achieved, and mature and developed manhood in Christ is a reality, the church will not need to fret about methods or schemes for church additions. The very radiance of such a church will be the signal for a lost world to make its way to the doors of such a place. One of the reasons evangelism is so difficult today is because the saints are too weak and ineffective. Look at the dis-unity of faith in our churchs. God wants a church which has grown until the foolishness of enlarged differnces is removed through him. The smallness of church members and ministers certainly is a hindrance to the work of evangelism. Paul very frankly said that they needed to grow to a degree of maturity and full measurement in Christ. The childishness of many church people is one of the pathetic and sad phases of modern Christianity. I believe Paul was correct

in insisting that the work of the church will be best done and the gospel spread most rapidly when Christians become Christian.

The church has lost its passion. Passion is not a matter of theology but of life. We need to see the world through the eyes of Jesus, until we too can stand outside the haunts of sin and death and weep for the waywardness of man. Passion is the by-product of an experience which has been real and a training which has been intensive. The church which places this emphasis upon evangelism will not die. The church has never needed the undertaker because of too much evangelism but because of the mis-use or non-use of the power of evangelism.

I am pleading for evangelism in terms of the New Testament. I want our evangelistic emphasis to be that of the Bible. We must be warmly passionate for the good news of redemption, but we must not forget that a most effective way to spread the good news may be to unify and deepen the life of Christians who evangelize our world. Too much surface digging has been done, the time has come for deep thinking, prayerful searching, and a willingness to find the will of God as revealed in the New Testament in regard to our course and action.

The church is in an evangelistic emergency. It must be restored, not through a system, but through transformed lives. Evangelism cannot survive on theory but must be the ingrained conviction and experience of those who follow Jesus Christ. Our changing age needs the stablizing factor of sane evangelism. John Galsworthy in "The Modern Comedy" said that our age was "an age that knows not what it wants, yet is intensely pre-occupied in getting it." Our task is to help our restless age find God. Unless we are engaged in introducing others to Jesus we forfeit the right to be called Christian. Dr. Austen Kennedy de Blois has pointedly said, "When a crisis emerges, the student finds a problem, the pessimist a tragedy, the critic a subject for the dissecting apparatus, the politician a chance for trickery and fine phrases, while the stalwart Christian finds in some

way a divine opportunity." Our day offers the finest opportunity for evangelism in New Testament terms. We affirm an evangelism which is personally redemptive and ethically demonstrable. Christianity is not flight from reality to God but living with God in the midst of the sternest reality. We present Jesus Christ, Son of Man, Son of God, Saviour of the world in all his fullness to our day and generation.

Religion and the Family in a Divided World*

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Julius Caesar wrote, 2000 years ago, "Gallia est omnis divisa in partes tres." To all who detoured from the classical course by way of the modern foreign languages this may be translated thus: "All Gaul is divided into three parts." Ever since that early period there have been divisions among nations and among peoples within nations. The planting of the idea of division has become so nearly universal and the fruit of this idea so generally approved that statesmen and historians, scientists and educators, journalists and business men, have accepted division as either probable or inevitable. Moreover, a surprising number of philosophers and religious leaders have partaken with apparent satisfaction of this same fruit.

It should not be understood that division is in itself a danger signal. It is not. There is virtue in division of labor in the field of economics. Division of labor brings efficiency, amassment of capital, and multiplication of services to ever increasing populations. The welfare of citizens is safeguarded by the division of functions in government. Five distinct departments: legislature, executive, judicial, administrative, and referendum are now necessary in our American political system. Three of these, legislative, executive, and judicial were named in the Constitution of the United States in its original form. The increase of population and the recognition of human needs with the accompanying desire to satisfy these needs according to modern democratic practices led to the establishment of the two additional departments of government. In like manner the educational system in America has adopted the idea of division. There is the elementary school, the junior high school, the senior high school, and within each of these there is specialization.

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Specific technics in teaching and new and improved methods of organization and management are being adopted. Colleges, universities, professional schools, theological schools and research foundations all have their areas of specialization necessitating division for the purpose of achieving worthy goals in scholarship, in personality development, and in human understanding.

Schools have found division and specialization advantageous to students and in turn to the schools themselves. Have churches not found division of members into departments in the Bible school, in mission classes and in numerous other necessary groups? No longer does the church, especially the city church, expect the pastor to perform the various functions required for adequate development of the membership. He is a general indeed but without the stars. Were it not for the division of functions and a sharing of these among a number of trained and willing members—volunteers, or those financially compensated—our large churches would fail to discover and develop invaluable human resources. Indeed it is most likely, as Lester F. Ward pointed out fifty years ago, that many talented and potentially great leaders would be lost not only to the local congregation but to the community and their Christian influence, which might have been felt throughout the nation or among the people of other countries, never realized.

Why then is the idea of division a danger signal? Why not let the matter rest? Why subject the idea to analysis? Do the examples just given not furnish evidence that the idea of division is valuable, not detrimental, laudable not condemnable, and altogether worthy of adoption as a principle?

The idea of division may be subjected to analysis in any of six basic institutions in our contemporary civilization: (1) the family, (2) religion, (3) education, (4) politics, or government, (5) agriculture and industry, and (6) transportation and communication. It has been demonstrated in each of these that division of labor results in technical excellence, and that specialization, a phase of division of labor

in the intellectual realm, has resulted in extending the boundaries of human knowledge. One of the outstanding examples is in scientific research and the applied skill based upon it. The average span of human life has been extended more than 100 per cent in the last half century in the United States where doctors of medicine have not been fettered in their use of materials provided for them by biologists, physicists, and chemists.

It is not the purpose of this address to point out the faults and failures because of an ailing democracy in the United States arrayed against militant communism in Russia as different systems of governmental control nor is it the purpose to lay the blame for war upon concentration of wealth in capitalism or governmental sharing of wealth in socialism, nor yet is it its purpose to bring a verdict against innate selfishness and greed, or vaulting ambition or will to power. Any of these provides an easy escape route along which many writers and speakers in and out of colleges and universities have traveled. They seem to be unwilling or unable to weigh evidence that is furnished daily at five cents per copy at all news stands; their eyes seem to be the kind that see not and their ears the kind that hear not.

Available instances in every basic institution reveal division of interest but lack of unity, organizational efficiency but conflicting goals, material success but spiritual failure. What if there is sufficient technical skill in a group of corporations to provide motor cars for all Americans who have pre-war cars and $1,500 or $2,000 and another group of engineers and financiers with mechanical skill and financial ability to construct a checkerboard of paved highways upon the continent? What if there is wealth enough in our country for a citizen to make a gift of 160 millions to a secular institution? What if there is applied scientific knowledge sufficient to increase the average span of life from 31 years in 1891 to more than 62 years in 1941, the year of the outbreak of the Global War? What if the frontiers of knowledge in any and all fields were sufficient for each of the 3079 counties in the United States to have an endowed

library containing a minimum of 100,000 volumes? What doth it profit a man if he gain the whole world and lose his soul? And may we not ask in all seriousness, what doth it profit if we build a material civilization if we build only for destruction?

Neither all of this material wealth nor the books in the libraries which record the achievements of those who produced it; neither the vast fund of scientific knowledge which has made it possible to extend the span of life more than 100 per cent in half a century nor the creation and cultivation of the arts, whether liberal or mechanical, fine or domestic, can solve the one most pressing problem of the age, the problem of a divided world—a world which remains at peace only long enough to prepare for a more terrible war.

In the midst of the classic Greek civilization city state rose up against city state with ultimate destruction for each. Fortunately, there have been preserved for posterity the highly inflected Greek language, the model of classic poetry, and architectural designs which to this day adorn the campuses of hundreds of higher educational institutions in our own country. Rome, rising to power under the Caesars, using superior instruments of warfare, wrecked the ancient Egyptian civilization and with it the greatest library then existing in the world. The entire western world after 476 A.D. suffered such disasters that no historian can trace accurately the trend of events, religious, political, economic or educational through the dark ages.

As the light which heralded the dawn of the Renaissance streamed upon Western Europe it brought into view a recurrence of group antagonisms not wholly unlike those which preceded the night which had lasted for nearly 800 years. France rose as a nation, and England, and Spain, and Germany and Russia. But never without war. When nation was not warring against nation civil war ravaged the land. For religious freedom and for economic and political independence subjects of crown heads in all of these European nations (fled or migrated) to the continent of North America. But war soon followed. It was not without

war that freedom and independence were won. Nor was one war sufficient. There were the French and Indian wars; there were the two wars with England; and there was the war with Mexico. Then, in 1861, William Gladstone pointing toward the United States said "Jefferson Davis has created a nation." And his statement was true, but how sad it is to relate that almost immediately the new nation and the newest nation were at war which was to last for four years. During that tragic period two native sons of Kentucky who had migrated in early life, one to the North the other to the Deep South, were presidents: Abraham Lincoln was president of the United States of America, Jefferson Davis was president of the Confederate States of America. As presidents, they were commanders-in-chief of armies and these became the agencies of despair and death in a new world where life and peace should have been the heritage of every American North and South. These United States, once disunited, the term used by the great scholar statesman, Senator John Sharp Williams, in referring to the sundering of the bonds which had united the states of the United States before the Civil War, but afterward reunited, have found themselves engaged in three more wars, the latter two involving directly or indirectly all the nations of the world.

Our record for participating in wars is so consistent and our respect for the leaders who conduct them so great that our young men and young women too are brought up in the tradition of highest admiration for war heroes. Portraits of George Washington, Andrew Jackson, Robert E. Lee, Stonewall Jackson, General Sam Houston and General Eisenhower may be found in public buildings and in homes throughout the nation. Moreover, the tallest monument and next to the tallest in the United States have been erected to the memory of generals. And, lest lack of honor be shown to soldiers in the ranks, a military guard is on duty by day and by night at the tomb of the Unknown Soldier and on each Armistice day anniversary the President of the United States makes a pilgrimage to the tomb to pay loving tribute to his memory.

With this background of war history thus briefly sketched based as it has been upon division of nations, peoples, and various antagonistic groups imbued with the martial spirit and motivated by a false theory that self interest is the highest interest and that its protection by force of arms is the noblest of man's aspirations and achievements, what can and what should the Southern Baptist Theological Seminary do? Should the missionary zeal and plans of Broadus and Manly be sidestepped or sidetracked? Should the theology of Mullius be modified or recodified? Should the interpretation of the Old Testament scripture by Sampey be recast in contemporary moulds or diluted to conform to the everchanging demands of public opinion? Should the intellectual light that illumines A. T. Robertson's translation of the Greek New Testament be switched off when there is only a lesser light to be switched on?

One short word is the correct answer to all of these questions. It is "no."

What these great scholars and theologians and their worthy colleagues have done let us hold in profound respect. Let us now and always honor their memory and cherish every recollection of them for their contribution to the Seminary as a missionary institution and also to those preachers and missionaries past and present whose minds were enriched and whose souls were surcharged with the message and mission of Christ to whose will they were obedient and to whose cause they dedicated their lives. If the present faculty with its recognized scholarship and missionary interests during the administration of the distinguished and progressive president shall extend the service of the Seminary on the same high plane and in the same direction each of these will find awaiting that biblical reward, "Thou hast been faithful, enter thou into the joy of thy Lord" for there are no one talent members in this choice group. Not this only, but those who come after will go out from this institution to all parts of the world to preach and to teach the gospel of Christ which will bring peace to men's souls and justice to all the people when in the distant future the righteous rule.

It is now time to point out a method of approach toward the solution of the world's most difficult problem, war. Because of my belief that religion is the most fundamental element in human nature and that the family is the basic social institution I venture to suggest an amplification of the Seminary's teaching function with concentration upon the family in the hope that ultimately sabiliy may replace instability, loyalty may replace infidelity, and unalloyed devotion may be the motive and unwavering source of successful and happy marriage and family life. Moreover, because of my experience which cannot be gainsaid and because of detailed studies in the fields of anthropology, ethnology, sociology and history, certain conclusions follow logically. More than two decades ago I sat with a group of graduate students directed in research by the noted sociologist, Dr. C. A. Ellwood. He was a recognized scholar and had become a celebrated author. Students told this story about his books. His first book, they said, anyone could understand, the second book God and Ellwood could understand, but the third book neither God nor Ellwood could understand. And it was reported that he was bringing out a fourth book. It was Dr. Ellwood who stated dogmatically, "The family is the basic social institution in which all wholesome social attitudes are developed." That there is truth in this affirmation one would scarcely deny. But just as it was said of Socrates that he told the truth but not the whole truth it is fair to say of Dr. Ellwood's statement that it is the truth but not the whole truth. There is truth in this other statement, too: "The family is the basic social institution in which all unwholesome attitudes are developed.." Let us now construct a statement that will be wholly true. Here it is: The Family is the basic social institution in which all types of attitudes, good, better, best, bad, worse, worst are developed.

We who are Christians believe and teach that the family is a God-ordained institution and that marriage is a sacred rite. The Bible is accepted as the inspired word of God and is our true guide for our faith and practice. In the Ten

Commandments given to Moses on Mount Sinai, in the Sermon on the Mount; in the Proverbs of Solomon, (in particular, Chapter 31); and in the letters of Paul to the Corinthians; in the inimitable story in the Book of Ruth and indeed throughout the Old Testament scriptures there are unmistakable directions as well as authority for the belief in the sacredness of marriage and the consequent interrelationships of husband and wife, parents and children, brothers and sisters, and the innumerable reciprocal relationships from which attitudes spring. Indeed here in the family we find the most fertile soil in which the rankest weeds may grow or the most fragrant flowers bloom.

In anticipation of the dangers which might befall the members of the family the Ten Commandments were arranged in perfect order—God first, no other gods; no graven images, no worship of strange gods or idols; use, only reverently of God's name. All the commandments which followed were pointed directly toward relationships which might conceivably obtain in the family. If these commandments were not obeyed when they were first given and if they are not obeyed today, then, instead of the development of wholesome attitudes in the family, every type of unwholesome attitude may develop. Judging from court records—not to draw upon contemporary newspapers and radio reports—all of these attitudes from the best to the worst are now being developed in family life in the United States of America and in family life elsewhere in the world.

We who work and plan today have for our guidance not only the Ten Commandments but the two new commandments which Jesus added: "Love the Lord thy God with all thy heart, mind, soul, and strength and thy neighbor as thyself." Here again is law, but it is the law of love that is recognized and fixed forever as the basis upon which satisfactory human relationships may be established. Since the most intimate and the most sacred of all human relationships is the husband and wife relationship and since the relationships of parent to children are scarcely less sacred there seems to me to be no escape from acceptance of a heavier

responsibility on the part of this great Seminary than has ever before been undertaken in training preachers and missionaries to become even more outstanding leaders in charting the only wise course toward marriage and building the Christian home.

How may we ever expect peace to reign in the world if peace does not reign in the home?

Why need the churches rely upon secular institutions or agencies to solve the problems growing out of conflicts when it is generally known that family conflicts are of no concern to them unless their own interests, frequently pecuniary profits, are involved.

Why, when divorces are becoming so common—an increase from 250,000 in 1937 to 600,000 in 1946—that small space in the newspapers is given to them unless, as in the instances of Reno, Los Angeles, Hollywood, Dallas, Miami, and Hot Springs, divorces are so numerous that these cities are cited as divorce capitals, must our religious leaders—and our pastors are our outstanding religious leaders— neglect the greatest of opportunities in directing young people in making right choices instead of waiting for the wrong choices to lead to divorce and broken homes?

Throughout the territory of the Southern Baptist Convention our 25,000 churches are looking to our seminaries for the most resourceful leadership. This is as it should be. The seminaries cannot educate all the pastors and missionaries; but they can educate a sufficient number to minister to an ever-increasing population. The thirty Baptist colleges and universities in their departments of Bible, or Religious Education, and of the Social Sciences should devise a better system than ever before inaugurated. Let us have coordination of courses and cooperation of effort so that the 50,000 students registered in our Baptist educational institutions, seminaries, colleges and universities with their affiliated junior colleges and academies make available to them adequate knowledge in courses, superior wisdom in faculty instruction, and appealing social conditions.

In the field of medical science it is far more economical and far more satisfactory in every other way to discover the cause of disease and remove it than to wait for the disease to develop and then seek a cure for the disease. How much better is preventative than curative medicine. Builders of houses, knowing that screening is necessary to prevent illness, screen them. Consider this: there are mosquitoes and flies in our contemporary society that are fully as dangerous to the moral and spiritual health of the home as the carriers of malaria, typhus, and yellow fever are to the physical health of the family. *Our homes need screening.*

But the screening process in democratic society is not as simple as screening a house. There are no patriarchs to decide which couples shall marry and when. We abhor a classified or stratified social order which predetermines the class or stratum in which its members are permitted to marry. Americans, and in particular Baptists, prefer and advocate freedom and independence not only in politics and religion but freedom in the choice of husband and wife. This freedom has placed all the responsibility upon the individuals, the husband and wife to be; but the consequences have not rested there. In view of this responsibility, so lightly accepted by some and scarcely accepted at all by many who know that a divorce court is available and ready to grant a divorce on any one of a number of legal grounds, it has become increasingly necessary that definite steps be taken by Christian educational institutions. Already commendable work has been done by the Seminary both in research and teaching. Other seminaries may be expected to take similar steps. No one need expect, however, a rapid reduction in the divorce rate. The educational plan never works that way. It is a long range plan stretching far into the future. Adequately trained ministerial students who go out as pastors from the seminary from year to year can wield such a large and ever larger influence that constructive forces—positive, aggressive Christian forces—that ultimately public opinion will be created in community after community because of the influence of the church whose

pastor is thoroughly equipped to be as wise a counsellor for those who are to be married as he is a true interpreter of the scriptures. Such leadership is not too difficult to develop and such results are not too much to expect. This method of dealing with marriage and the family has been adopted and followed consistently by the "Little Church Around the Corner" in New York. Dr. Randolph Ray, the pastor, tried this procedure first in Texas and with success. This plan has been quite as successful and on a much more extensive scale in the New York City church. Dr. Ray wrote his own book on the subject as supplementary to his counselling and it has become the premarriage guide to an unending line of couples in their preparation for the voyage across the matrimonial sea. No doubt pastors in all churches would gladly render a similarly efficient service if only they had adequate education and training.

The recent unprecedented interest on the part of large numbers of our churches in the expansion of the religious education program and the consequent erection of properly constructed religious education buildings has prepared a a direct and appealing approach to the young people at the appropriate age and in the midst of wholesome material and social environment for marriage decisions to be made. This is the type of screening the future homes of America should have, and this will then become the greatest factor in the solution of the divorce problem.

The solution of the divorce problem by this method, however, is only a by-product. The real products will be homes, peaceful, constructive, creative and happy. Such homes will flourish throughout the nation where now discontent, disorganization, disintegration, and unhappiness defeat the purpose of God who sent his only begotten Son into the world that men might have life and have it more abundantly. From such homes we may expect our great leaders of the future. Until we build upon this sure foundation it is futile to expect permanent peace and good will to reign among the nations of the world. Our historians, our statesmen, our bankers, our educators, our lawyers, our doctors,

our merchants, our scientists, biological, physical, and social must come from such homes. Moreover, the American home is our first responsibility; but there is no stopping here. The peoples of all nations must be given the opportunity to learn and to share these ideas and be taught not by precepts only but by example that this is the plan of God for mankind.

Many state universities and colleges, and a number of large and influential colleges and universities on independent foundations, with enrollments running into the hundreds of thousands are now giving courses in marriage and the family. It is gratifying to know that some of our greatest Christian scholars are members of faculties in some of these colleges and universities. But Christian character is not a requisite to faculty membership in tax supported colleges and universities nor is it a requirement in the independent foundation colleges and universities. Can we afford to leave the teaching of the sacred relationships involved in marriage and the family to the faculties in these colleges and universities? There is so much secularization already in our civilization that the sacred has to battle for consideration. Shall we permit further secularization by yielding additional ground, or if not yielding, allowing the tax supported or independent foundation colleges and universities to invade and occupy currently unoccupied territory as their own? Of course we shall not; but no further time must be lost and no further ground given. The seminaries can and will train preachers and religious educational leaders for the churches. These in turn will be the logical leaders to influence Baptists in their respective communities. Our Baptist colleges and universities must not shirk but accept the responsibility for establishing courses in marriage and the family and for the maintenance of social activities in artistic and appealing material and social environment.

Slightly more than twenty years ago I attempted giving my first course in marriage and the family. The enrollment in the course has varied from thirty to ninety, oscillating concimitantly with fluctuating enrollment. A shelf of books, not merely a single text book, is used. Many of these books

are poor; some are slightly more mere trash; some are published, one must believe, for the sole purpose of making money. A few excellent books have bn published, and these are used to the best advantage. Lectures are interspersed with questions. The open forum plan has proven advantageous. The ideal ethical and the ideal sociological families are described and analyzed. Christian standards are presented based upon extensive Bible reading and interpretation of marriage and the family. And I have constructed a decolog for the ideal family. The usual term paper is not a requirement provided the student chooses instead to prepare a volume including expository notes on reading assignments and constructs a plan for the student's own future ideal family.

I recite this from my own experience in originating and teaching the course because of the records of 745 students who have taken the course—and the percentages of marriages has been high from the first year. I have been unable to find from all of these a single divorce.

What is being done in one Christian university can be done in others; and as knowledge and experience accumulate there will be improvement. The Southern Seminary, and all the other seminaries in addition, can scarcely influence even indirectly a sufficient number of people to achieve the coveted goal through the churches without the active, efficient and conscientious cooperation from other Baptist schools and colleges. All Christian schools must assume a proportionate share in this great task.

The chaos which envelops a large part of the world today; the divisions which at times threaten to plunge the nations of the earth into a more terrible war than the Global War from which we shall not recover for generations to come; the synicism and fatalism which have scuttled the ships that have set sail on matrimonial seas during and since the war; the paganism of the Eastern world and the secularism of the Western world, must not impede progress toward a Christian social order. Every obstacle, however stubborn, must never baffle a follower of Christ by whose

spirit all foes are subdued. And the Seminary whose record for Christian teaching throughout its long history, which is a glorious one, will provide in ever increasing numbers the highest type of leadership for the churches in America and in other countries.

The souls of millions in a divided world are in dismal darkness; let us carry to them the message of salvation that they may see the light of Christ and be united under the banner of a righteous and lasting peace.

The task is great, let us increase our faith.

The field is the world involving all nations, all races, all peoples; let us work, let us pray and keep our trust in the promises of God.

And His promises cannot fail.

"The Word of Exhortation"

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The Epistle to the Hebrews is more a sermon than a letter. One of the reasons for thinking of it in this way is to be found in the fact that after each section of argument there is an exhortation. Indeed, the word is described by its author as "the word of exhortation" (13:22). A great deal of emphasis has been put on the argument in the Epistle, but the realm problems with which the author is dealing are to be found in his sections of exhortation. As these problems are not confined to the last decade of the first century, and as they are problems which recur in the life of the Christian community in every generation, it is well for us to see them for ourselves. In this New Testament sermon there are five important sections of exhortation, each dealing with a different phase of the problems in the author's mind.

I. *The Danger of Neglecting the Faith* (2:1-4)

This first section is concerned with those who do not sufficiently value the Christian faith and thus slip away from it, as a boat drifts away from its anchorage. The background of this warning of the danger of neglecting the faith is to be found in the discussion of the relation of the Son of God to the angels. It was a tradition that the Law had been given to Moses by angels. Under that Law certain penalties and punishments were provided for those transgressing or neglecting the commandments. Since the revelation of God through the Son is so much superior to that given by Moses, it seems logical to the preacher that the neglect of the salvation brought through the Son will bring much more severe penalties upon the indifferent.

Moreover, this new faith was fully attested in three ways, and that added to the danger incurred by those slipping away from it. (a) It was spoken by Jesus during his public ministry. It was a new Law, but it was more than

that as the preacher goes on to say in succeeding sections. (b) It was relayed to the author and his readers by those who had actually been with Jesus during His ministry. (c) And over and above these facts, there was the confirmation of the Gospel by God in signs and miracles and gifts of the Holy Spirit. No doubt in the author's mind there were thoughts of the wondrous deeds of Jesus, the marvellous things that happened in the early days after the Resurrection, and the coming of the Holy Spirit on the Christians with the result that they were caught up on the one hand into emotional experiences, and on the other hand they were sent forth with zeal to witness for and to Christ. Such a salvation must not be neglected.

The same warning comes to every generation of Christians, and especially to those who find themselves in situations where they begin to question the value of their faith. Is it worthwhile to keep the faith in the face of opposition and persecution? The writer of Hebrews would reply with an emphatic affirmative. We dare not slip away from the highest revelation of God in Christ—a revelation which is ours through the sacrifices and faithfulness of Christians across the centuries, and under the leadership and blessing of God Himself.

II. *The Danger of Too Little Faith* (4:1-11)

The second exhortation takes the form of a warning against lack of faith which leads to and is equivalent to lack of belief. The previous section has consisted of a description of the people of Israel in the wilderness after Moses led them out of Egypt. In this wilderness they had consistently complained to Moses because of one hardship after another. The final test had come when Moses sent some men into the Promised Land to look over its defences and the possibilities of conquering it. When the majority report of the men was unfavourable, the people refused to proceed, and remained in the wilderness for another generation. From this the author deduces that these people did not go into the Promised Land because their faith in God was not strong enough.

Now, he continues, the opportunity of entering into the real Promised Land or rest of God has come through Christ. Here again is the challenge to enter fully into God's purposes. But these Christians are hesitant and dubious. Is it of any use to attempt to find the real meaning of the Christian life? If the people of Israel did not enter into Canaan because of lack of faith and were punished for it, then, the writer suggests, it is to be expected that the Christians who prefer the wilderness of doubt will find that they have chosen the wrong way.

Again this is a message for every generation of Christians. The fullness of life is promised in Christ. But if men have not sufficient faith and endurance to find the real meaning of the Christian life for themselves, it seems only right to warn them in the message of this preacher that they will enter into the same fate as the Israelites of old.

III. *The Danger of Lack of Growth* (5:11-6:9)

Throughout the fifth chapter, the author has been discussing the qualifications for the priesthood and Jesus' fulfillment of them. This he wishes to do in a more complete way, but he finds it difficult because he recognizes that those to whom he is sending this sermon have ceased to grow in their knowledge of the interpretation of the Christian life. He tells them that by this time they should be teachers themselves, imparting truth to others, whereas they are even now in need that someone remind them of the fundamental facts of the faith. They are babes in need of milk; they should be adults in need of strong meat.

This situation is serious enough and he proceeds to remind them of these elements of the faith. They form an interesting group of things in which the Christian Church of this day was particularly interested. Repentance from works that lead only to death; faith toward God; baptism with its meaning and its relation to Jewish cleansings and to the baptism of John; the gift of the Holy Spirit as the power behind the new life; the resurrection; and the final judgment—these are the points considered primary by the author.

But the situation of their lack of growth has a definite danger. Those who fail to grow become indifferent. There is no standing still. Either they go forward or they go backward. Those who have seen the light, who have tasted the goodness of the gift of God in Christ, who have shared in the Holy Spirit, cannot be renewed or renew themselves unto repentance if they wilfully become indifferent to the faith. This is a harsh statement and has been interpreted in a variety of ways, but the fact remains that the author of Hebrews knows of no second repentance for those who willingly, knowingly, and wilfully leave the Christian faith. It is equivalent to crucifying Christ again in the presence of men, and that to him is unforgivable.

The vast numbers of folk to whom Christian allegiance seems to matter little and who make no effort to grow in the faith, need to be warned of the dangers of such a course. Christian leaders must set the example by a continuous growth in their experience of Christ and seek to lead others into a similar growth.

IV. *The Danger of Despising Christ* (10:19-31)

One of the themes of the Epistle to the Hebrews is that Christ's work brought into being the new covenant between God and man for which Jeremiah had hoped. Here was the fulfillment of the new relationship set forth in the prophetic writing and eagerly awaited by Jews since that time. The new covenant was essentially the ability of man to approach God through Christ. This has been carefully set forth in the earlier part of Hebrews 10. At verse 19 the author has completed his argument about the covenant and then launches into an exhortation that Christians may realize the greatness of their opportunity and actually approach God. The requirements for such an approach are confident faith, the cleansing of the inner and outer life from sin, and an endurance which nothing can break—all seen in the light of the work of Christ for men. The results of the approach should be seen in the way each exhorts the

other to good works and in the manner of assembling for worship in the realization that the Coming of Christ is near at hand.

To this exhortation to enter into the wonderful provision made through the new covenant the preacher adds a warning to enforce what he has said in other places about those who neglect the Christian life. Here the warning becomes severe and forms the climax of all the warnings given in the sermon. Those who despised Moses' commandments were judged guilty of death if they were condemned by the testimony of two or three witnesses. But what can be the fate of those who wilfully tread upon the Son of God, desecrating the blood of his sacrifice, and turning their backs upon the Spirit? Vengeance is in the hands of God, and he will assuredly punish those who turn from him. "It is a terrible experience to fall into the hands of the living God."

The casual attitude of many toward the Christian faith after they have entered into it is to be deplored. But more than that, the indifferent must be warned of the result of their actions. It is not enough for Christians to be willing to accept the benefits of the Christian Gospel. In a day when Christianity in many places is fighting for its existence and when persecution and death are penalties for taking the Christian life too seriously, all Christians must rise up to the demands of the hour. We dare not despise Christ; rather, we must live in him and be zealous for him.

V. *The Danger of Forgetting Our Heritage* (12:1-2)

The final exhortation with which we deal comes at the close of the section on the heroes of faith in days past. These heroes have walked before us as we have watched, and at the end there have come a great many nameless ones, but their contribution has been important also. Now in Hebrews 12:1-2 there comes the challenge to Christians in a threefold way.

First of all, Christians must remember the heritage that is theirs. Men of ancient days endured because they had faith that God would not fail. In his time he would bring

the fulfillment of their hopes. Now this fulfillment has come in Christ. The partial revelations are past; the sacrifices with their unsatisfactory repetition are completed; the new covenant is a fact; and in Christ men approach God. The faith of the past had not been in vain. Christians as runners in a great race are surrounded by those who have "obtained a good report" by faith.

Then, Christians must realize that there are present responsibilities. As runners, when they begin the race, lay aside the robes in which they have come to the track, so Christians must lay aside everything that may hinder them from running the race of life well. Upon their shoulders is the responsibility of carrying forward the witness to the Christian Gospel. The race must be run with endurance; there can be no easy giving up.

Moreover, in this race Christians have a goal. No race can mean anything unless there is some destination towards which the participants run. No life can mean what it should unless the individual looks to Jesus as the goal. He has shown us the true life; he has given himself to make God real to man; Christians must run with their faith set upon him.

These, then, are the exhortations in the sermon before us. Let us not slip away from the faith; let us not miss the Promised Land because of too little faith; let us grow in our Christian experience; let us never become indifferent to Christ; mindful of the past and our present responsibilities, let us run the race, looking unto Jesus in whom our faith begins and in whom it reaches its climax.

Jonah's Timeless Message

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A most significant fact about the messages of the prophets of the Old Testament is that they are timeless. Each of them, to be understood, must be seen in its historical setting, but its paramount truth is a message for all ages. The messages of the prophets contain predictions vital to the progress of the Kingdom of God, revelations of the unfolding purposes of God for Israel and the world, and relevant spiritual truth for all ages. The book of Jonah is not an exception. It contains a vital and eternal message. The inclusion of the book in the Canon grew out of the fact that it contained spiritual teachings of permanent worth. It is probable that there is no passage of equal length in the Old Testament which contains so much religious truth. The similarity of its primary truth to that of the New Testament has been recognized by the best scholars. It is well worthwhile to point out this similarity in several items in the book which are also relevant to the present world.

1. The universality of God. This truth is not set forth in generalities but directly in several ways. (1) The universality of His judgment upon sin. Nineveh, guilty of gross sins was not overlooked by Jehovah simply because He was in a peculiar way the God of the Israelites. His supremacy included the moral economy of the universe as well as the physical. Wherever there was sin, God's judgment was upon it. His judgment was not upon Nineveh because the Ninevites were enemies and oppressors of Israel, but because they were sinful. Prophets like Amos and Jeremiah were clear in their pronouncements of God's judgment upon the sins of Israel. Sin was sin wherever it was found, and a holy, righteous God judged and condemned it.

It is easy for a nation or a people to think that they have special privileges with God, and that they can commit sins

which they and God condemn in others. There are those who assume that they, not claiming to be God's, have no responsibility for their sins. The book of Jonah refutes both ideas. God's judgment is upon sin everywhere; it is a universal judgment.

(2) Jonah's message also teaches the universality of God's power. His power constrained Jonah to complete his painful mission. In doing this the storm upon the sea and the great fish were at God's command. His message to Nineveh contained the threat of total destruction, an indication of His potential power over the enemies of Israel. The east wind blew at His command, and the gourd vine lived and died according to His wish. Jonah's message reminds the modern world that its expansion, both in area and in power, has not made it greater than God. His power is still supreme and universal. God has not abdicated His throne, neither has anyone dethroned Him. His power was universal and supreme in Jonah's day; it is now.

(3) God's mercy and grace are as universal as His judgment and power. This is seen most clearly in His forgiveness of sin through genuine repentance. Many of the Israelites, including Jonah, gladly accepted God's universal judgment upon sin and His universal power, but they did not want to believe that His grace was likewise universal. They preferred to believe that the pronounced judgment upon Nineveh would be executed without mercy. But when the Ninevites repented, God forgave them and spared them. It is easy for any people, like the Israelites, to think that they are the only ones for whom God is concerned, and that God will or should destroy their enemies without respect to their repentance. Just as God's judgment is upon sin everywhere and His power to execute that judgment is universal, so is his grace and mercy upon those who repent and forsake their sins. If God did not care for the heathen nations, He would abandon them to suffer the ultimate consequences of their sins. But His love is as broad as humankind. He does not desire the death of the wicked; rather, He desires repentance and salvation.

These indications of the universality of God set forth the oneness and "onliness" of God. If He is universal and supreme, He is the one and only God. This is a basic truth for all the ages. The creation and the maintenance of the universe testify that there is "one God." Threads of divine revelation converge on the significant fact of the "oneness of God." The hope of civilization must rest its case upon the truth that there is "one God" and only one. He is the God of all men and the God for all men.

2. The fact that God is one and that there is only one God has a necessary correlate, the unity of mankind. Jonah (the man) reflects the old Jewish attitude of superiority and exclusiveness; that the Israelites were God's chosen people and therefore, they had exclusive and extensive claims upon Him; that their enemies were His enemies. Their wishes for their enemies were thought to be God's wishes also. They understood the special favors God had bestowed upon them to indicate that they were a privileged class. They overlooked the obligations that went along with the privileges. They became narrow and bigoted.

The message of the book of Jonah condemns that bigotry and narrowness. It places the hated Assyrian on the same plane with Israel in so far as God's judgment upon sins and His willingness to forgive a repentant heart are concerned. With God there was no east nor west, the people of the world were one. Has God changed in that respect? To Him there are no superior or inferior races or nations. With Him there are no favored or unfavored peoples. He looks upon the heart and not upon the skin or nationality. Mankind is one in His sight.

3. A third important fact in the message of Jonah for the present age is found in God's call for Jonah to go to Nineveh. Israel had the true religion of God. It was not a priceless possession for them to cherish and hoard. The possession of that true religion placed upon them the responsibility of sharing it with the rest of the world. Israel was blind to that responsibility and never actively propagated their religion, but, from the time of their choice, God in-

tended for them to be a "Kingdom of Priests," sharing their religion with the nations. Those who have pure Christianity are in danger of becoming blind to their responsibility as Israel did. That responsibility to propagate the Christian Faith must not be overlooked. Israel failed and the privilege of being God's messengers to the world was passed on to others. Should the present messengers fail, God will pass

4. Attention will be called to a final relevant truth in the book of Jonah. There is one remedy for sin, not many. That one remedy is genuine repentance. The Ninevites gave every evidence of sincerity in their repentance. They expressed their sorrow by the use of sackcloth and ashes, the symbols of grief and humility, and they turned from their sins. In commenting on this part of the book of Jonah, Rowley says, "For sinners, so long as they cling to their sin, there can be only judgment. For judgment is the expression of the love of God no less than of His justice. A God Who was indifferent to good and ill would be neither just nor loving. And so long as men cling to their sin, God cannot forgive. This is not because He is not forgiving, but because of the nature of forgiveness. For God's forgiveness is not release from the external consequences of sin, but the cleansing of the inner spirit and the restoration to His fellowship. But He cannot cleanse from sin those who cling to their sin, and He cannot give His fellowship to those who will have none of it. All His yearning over men, and His deep desire to give His spirit unto men, is thwarted by the evil heart of men until in penitence they open their hearts to Him."[1] There is no fact more completely true and timeless. If there is a desire to solve the sin problem of this day, true repentance is the only answer; it is God's solution.

The world at the present time needs Jonah's message. Sin cannot escape God's judgment, and real repentance will effect a cure. The evangelical Christians have the purest form of New Testament Christianity. They have the message containing the remedy. Will their hatred for their

1. H. H. Rowley, **The Missionary Message of the Old Testament.** London: The Carey Press (1944), pp. 68f.

enemy nations cause them to flee toward Tarshish? Or, will they obey the commission of God to take or to send His message to those nations? If they seek to escape their responsibility, there are many storms and hazards ahead of them. If they are concerned about a better world and a lasting civilization, their responsibility in the evangelization of the world must never be forgotten. It must be executed immediately and speedily.

Julius Kobner — His Life and Labors

Jacob Gartenhaus

Home Mission Board
Atlanta, Ga.

It is surprisingly strange how limited is the average Christian's knowledge of the part the Jews have played in the world's history during the past nineteen centuries, particularly their contribution to the Christian church. Paul sums up the Christian's debt to the Jews in the following seven-fold privilege which was theirs: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." (Romans 9:4-5)

If they had accomplished no more, every believer in the Lord Jesus Christ would be eternally indebted to them. But Israel's contribution did not cease with this, for the annals of church history reveal the mighty accomplishments of Jewish Christian giants in the faith from the days of Paul to this present day.[1]

It was the great English statesman, Gladstone, who declared that one example is better than a thousand arguments. In the following pages we shall tell of only one of the many of these heroes of the cross who have played a great part in the evangelization of the world.

To Christians—yea even to millions of Baptists—in America, with the exception of a few students of church history, the name of Julius Köbner means very little. It was thus a great revelation to many of the American delegates to the Baptist World Alliance in Copenhagen to learn of the tremendous influence of this great Jewish Christian.

Solomon (later Julius Johann Wilhelm) Köbner was born in 1806 in Odense, Denmark, the son of Isaac Aaron

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1. See Dr. Louis Israel Newman's volume JEWISH INFLUENCE ON CHRISTIAN REFORM MOVEMENTS, Columbia University Press, New York, 706 pages.

Köbner who left the colony of German Jews at Lissa in Poland to see something of the outside world. Because of the frequent political changes in Eastern Europe, the condition of life for the Jews was very uncertain and not a few of them chose to leave their homes and seek their fortunes elsewhere. Isaac Köbner first went to Breslau, then to Berlin and later to Hamburg. However, the Napoleonic wars made his settlement there impossible and so he set out for Lubeck. From there he was sent to Denmark on business and finally settled in Odense. Köbner had studied the Talmud and could act as rabbi and soon he was regarded as the leader of the community. At the age of twenty-nine years he married the nineteen year old niece of a friend named Israel who came from Jutland.

It was intended that Solomon, the eldest of their nine children, become a rabbi and he was educated to that end. From childhood he had given considerable thought to God and to the traditions of his fathers. The prayers which he had memorized seemed unnatural and formal to him. At a very early age he showed great talent for drawing and was apprenticed to an engraver. When eighteen years of age he left Denmark for Germany where in addition to engraving he learned printing and even made some printing improvements for which he was presented an award in gold. This gifted young man also composed many poems, and showed marked ability in learning languages.

During these early years he gave much serious thought to the matter of religion and felt particularly drawn to the prophet of Nazareth. On a visit to Lubeck, instead of contacting the leading members of the Jewish community as his father desired, he got in touch with the pastor of the Reformed Church and asked for light on the Christian faith; and it was that contact that proved a milestone in his life. But he was far from being born again. He went to Hamburg where he was baptized in a Lutheran church in the summer of 1826 and took the new name of Julius Johann Wilhelm.

While in Hamburg, in addition to engraving, we find him engaged in teaching languages and among his pupils

was a certain Juliana Von Schröter, nineteen years of age, the daughter of a German officer in Danish employ, who later became his wife, but not until he had gone to Denmark to persuade both the girl's father and his own people who seriously objected to this union. Having failed to secure their permission, he appealed over their heads to the king of Denmark from whom he secured a special license for the wedding.

While shopping one day Mrs. Köbner heard of a colporteur and evangelist of the Edinburg Bible Society by the name of Johan Gerhard Oncken who had caused considerable discussion in the community and she resolved to hear him. When she asked her husband to accompany her he refused. She was greatly moved by the fiery evangelist who made everyone conscious of his sinfulness and presented Christ as the only mediator between God and sinful man, and she finally persuaded Köbner to hear him. As a result his religious life was rekindled and a complete transformation took place in him. It was on May 30, 1836 that he was baptized a second time in believer's baptism, and joining the young Baptist church there was a natural consequence. Within a few months after his baptism the little congregation had nearly doubled in numbers and a larger room had to be secured for the services.

Oncken at once discovered the ability of this new recruit and sought his help. Köbner's Jewish training gave him a good background of the Scriptures and he soon became known as one of the tiumvirate pioneers of the German Baptist movement. We read that Johan Gerhard Oncken, Julius Johann Wilhelm Köbner and Gottfried Wilhelm Lehmann, men of great ability, formed an interesting trio and soon their labors were marked with extraordinary success.

In the early days they encountered bitter persecution. Both the civil and religious authorities took notice of this new sect, forbidding any public assembly. They were confronted with unfriendly mobs and both Oncken and Köbner were imprisoned. But that did not silence them. In prison Köbner sent a message concealed in a loaf of bread to one

of his fellow laborers giving a list of places where Baptists were secretly meeting. Upon his release, he was soon imprisoned again, when he made good use of his time in literary work. Within a few short years, in 1849 we read of their first "Bundes Konferenz" where there were thirty-six churches represented. By 1870 the number had risen to ninety-two. Oncken was a great organizer; he directed the missionaries. Köbner was a great student; he gave all of his spare time and energy to the propagation of his faith. He was an effective speaker and was the most sought after man for pulpit and platform. He wrote many hymns which were collected and published for congregational singing in 1840.

Oncken's motto was "Every Baptist a Missionary," and so he and Köbner agreed for the latter to return to his native Denmark to start a Baptist witness there. Arriving in Copenhagen he found a small group of evangelicals, among them P. C. Monster, who rallied around him. It was unlawful in Denmark to form any church or leave the state church and for several months they considered the matter. Meanwhile Köbner was back in Hamburg. Then in a letter they expressed a desire that he and Oncken come to Copenhagen, which they did. We read that on October 30, 1839 they baptized eleven people who formed the first Baptist church of Copenhagen.

We quote the following from an article by Johannes Norgaard in the book BAPTIST WORK IN DENMARK, FINLAND, NORWAY AND SWEDEN, Baptistmissionens Bokförlags Ab, Sweeden:

"Now a new time began for the few Baptists, a time of storm and stress. From three different angles the attacks came; first from Bishop Mynster, secondly from the friends of Grundtvig, and thirdly from the agnostics and worldly groups of people. The agnostics ridiculed biblical baptism. In their comic papers they pictured Mr. Ryding splashing like a whale in shallow waters without being able to get beneath the surface. In the streets they sold libelous poems about the Baptists. The friends of Grundtvig took offence and sent out warnings to all pietistic groups in the country

in order to make them cut off all connections with the newly formed church. Moreover, they tried to raise scandal against some of their leaders publicly.

"The most dangerous attack, however, came from Bishop Mynster. He called the government's attention to the fact that, the law of 1741, which should regulate the Pietistic movement, as well as the law of 1745, which strongly forbade all Anabaptists the right to remain in Denmark except in a few towns, had been violated, and he demanded that the authorities should take action against the Baptists.

"All the Baptists, therefore, were sued before the courts, and as they without exception refused to withdraw, they were definitely warned, and shortly after Mr. Monster and his brother, a theological student, Adolph Monster, were both put in prison.

"A most strenuous time now began for the small Baptist group. All members who had infants in their homes were fined most heavily for every day they refused to let their children be baptised in the state church. Sometimes the police forbade their meetings. Monster himself was kept in prison for more than a year, his brother for six months; beside that, both of them, together with other leaders, were fined and detained by the police for several shorter periods. Several of the Baptists were brought to economical ruin by the fines.

"In the meantime the small Baptist churches grew in spiritual strength and many people were converted; new churches were formed in different parts of the country, and their more remote friends got time to organize their forces for relieving the pressure, which was brought by the authorities civic and clerical, on the imprisoned Baptist leaders.

"The English Baptists sent a deputation, the Rev. P. E. Giles of Leeds and the Rev. H. Dowson of Bradford, to Copenhagen on behalf of the imprisoned Baptists in 1841. They brought with them not only a great number of signatures from English ministers of all denominations, but also special recommendations from the Lord Mayor of London and others. Moreover, Lord Palmerstone wrote officially to the Danish government inducing it to receive the honorable guests in the best possible way. The delegation was received both by the king, Christian VIII, and by Bishop Mynster. The king was, as usual, very attentive. The bishop was, however, stern and immovable.

"The friendly appeal, however, was not entirely in vain. Immediately a verdict was given to the effect that the Baptists were to be allowed to remain in a few out of the way cities where they were not likely to exercise any influence of great importance. P. C. Monster and his brother, however, refused to receive freedom on these conditions and therefore had to remain in prison.

"The next year, August, 1842, a deputation arrived from American Baptists, the Rev. Professor Hackett and the Rev. Professor Conant. Unfortunately the king was not at home. They succeeded, however, in pleading with Bishop Mynster, but with the same result as the former English deputation."

Oncken's illness brought Köbner still further to the front as leader of the movement and it is interesting to note that in 1844 when he was formally ordained he chose for the text of the sermon he delivered on that occasion, "His master shall bore his ear through with an awl, and he shall serve him forever." (Exodus 21:6) Köbner was given the title, "Missioner to Germany," and traveled extensively throughout the country as well as in neighboring lands. In 1847 he wrote a vigorous "Manifesto to the German people" calling upon them for religious toleration, demanding freedom for every man and woman on German soil, be they Christians, Jews, Mohammedans or whatever else. His passion for liberty filled his life. With Lehmann he sought to link together all evangelical Christians. We find them attending the Evangelical Alliance Conference in Paris in 1855 during the great exhibition. Following this we find Köbner in England appealing for financial aid for the growing work of training young men for the ministry. In addition, he assisted Oncken in giving courses in German world and church history, physics, geology and astronomy at Barmen.

Returning to Denmark where the work was rapidly developing he edited a hymn book for the movement there, writing most of the hymns himself. When trouble arose anywhere among the churches on the continent as was the case in Altoona, a suburb of Hamburg—where he delivered two powerful addresses though he was in his seventy-sixth year—Köbner was called to settle the difficulties and at times he even had to take sides against Oncken.

From the year 1865 to 1879 Köbner was again in Copenhagen, the pastor of a Baptist church. In 1867 he built a church there with a seating capacity of six hundred, the largest Baptist church in Denmark today.

He was ever busy in the Master's service. When one considers the hazards of travel in those days, the bad roads, the open carts in rain and storm, the poor sleeping quarters, the dimly lighted rooms, one marvels that he could cover so much territory, delivering three and four messages a day, in addition to producing so much literary work. The following are a few of the literary productions from the pen of this gifted man which we quote from the article entitled "JULIUS KOBNER AND THE GERMAN BAPTISTS" in "The Baptist Quarterly incorporating the transactions of the Baptist Historical Society," New series, Vol. IV., No. 8, October, 1929:

"Forty-eight of his 'spiritual songs.' Of these twenty-one are in Glaubenstimme, the German Baptist Hymn book, which contains in all nearly fifty of Köbner's hymns. Some few are worthy of comparison with the work of Zinzendorf and Tersteegen; all of them are of vigorous and obvious sincerity and piety. (2) 'THE WALDENSIANS,' a poetical drama, published in 1861. Köbner was evidently drawn to a study of the Waldensians by the belief that their kinship with the early church and with the later Baptists was close. He aimed at giving a true historical picture, and the works on which he relied followed Perrin's HISTOIRE DES VAUDOIS (Geneva, 1619). This would not now be accepted as at all an accurate account of Köbner's work, which is dominated by the conception that world history is God's drama. The dramatic strength of the piece has been increased by some rearrangement of scenes. (3) MANIFESTO TO THE GERMAN PEOPLE (1848), which deals with the relations of church and state, and was written at a time when public opinion was excited on the question of religious freedom. As would be expected, Köbner rejects any idea of state connection or establishment; it leads, he urges, both within and without the church to the method of Inquisition. (4) A pamphlet on SANCTIFICATION, issued in 1855, and inspired by the seventh chapter of Romans. It is clear from this that Köbner had a much wider conception of Christian fellowship and Christian duty than might be suggested by this resolute independency."

In addition to the above he also wrote seven small books on theological subjects setting forth his views on Miracles, Eschatology, the New Testament Church, the Sin against the Holy Ghost, Church Government and the Relations of Church and State; also a prose poem entitled THE VIOLIN PLAYER which he wrote for his small daughter and which he refused to call a novel.

It is simply impossible to evaluate the influence of this man's life upon Baptist work on the entire continent. One little book which he wrote, according to N. J. Nordström, was instrumental in the conversion of Andreas Wiberg, a Swedish clergyman, who became a Baptist pioneer in Scandinavia.

In 1882 Köbner's friend Lehmann passed away and he received an urgent call to become pastor of the church in Berlin which Lehmann had been serving. It is remarkable that he undertook this new responsibility at the ripe age of nearly seventy-seven years. Early in 1884 news reached him of Oncken's death in Switzerland which was a great shock to him. Thus he remained the sole survivor of the "clover leaf." At the graveside in Hamburg Köbner preached his friend's funeral. A chill caught there confined him to his bed, from which illness he never recovered, and in February 1884 he passed away. "An Israelite indeed in whom there is no guile" was the description used of him at his funeral.

Thus came to an end a full, rich life of service for the Master whose influence is still felt throughout the continent of Europe. On the one hundredth anniversary of his birth in 1906 there appeared one hundred of his choicest sermons in the press under the title "LEBENS WASSER" (living water). In Copenhagen today there stands a beautiful church called "Julius Köbner Kirche" in his honor.

SOURCE MATERIAL

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3. The Baptist Quarterly, New Series, Vol. IV, No. 8, Oct., 1929, Baptist Union Publication Dept. pp. 380-382, article by Rev. E. A. Payne, M.A., B.D., B.Litt., Oxford, England
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Book Reviews

The Religion of Maturity. By John Wick Bowman. Nashville, New York: Abingdon-Cokesbury Press, 1948. 336 pages. $3.00.

When John Wick Bowman gave us *The Intention of Jesus* in 1943 it was evident that a thinker and scholar of no small stature had made his advent into the ranks of American scholars. And now with the appearance of *The Religion of Maturity* it seems safe to say that Professor Bowman has secured a position of permanent significance in American scholarship. Testimony of the significance of his latest work is given in the fact that it won, with Georgia Harkness' *Prayer and the Common Life,* the Abingdon-Cokesbury Award carrying with it a prize of $7,500. This award was established to encourage the writing of books which "will accomplish the greatest good for the Christian faith and Christian living among all people." The board of judges was composed of six outstanding religious leaders.

That this book was adjudged by six outstanding American religious leaders worthy of this important award is of no little significance in itself. I deem it somewhat of a milestone in American scholarship and theology. John Wick Bowman is one of the few able American New Testament scholars who dared to challenge the broad claims of the Form Critical School. He refused to ride the Form Critical band wagon, which even yet contains many of the big names in American scholarship. He also resisted the almost unanimous judgment of these same scholars that Jesus was a confirmed apocalyptist who expected the early end of the age. Bowman has shown in scholarly fashion that there is much that is superficial in the conclusions of these scholars, a fact that I have tried to point out to my students. Bowman has made opposition to these prevailing views respectable, and I am grateful to him for this. Indeed, it is possible that the appearance of his latest book may well mark a re-

versal of the goose-step march of American scholarship under the command of the Form Criticial—Apocalyptic School.

Professor Bowman is Robert Dollar professor of New Testament interpretation in San Francisco Seminary. It should be a matter of some pride to Southern Baptists that he received his Ph.D. degree from the Southern Baptist Theological Seminary. He did his work under the late Dr. A. T. Robertson writing his thesis on the text of the Robertson Codex, the eleventh century minuscule of the Gospels he was instrumental in securing through Adolf Deismann for the Seminary.

In *The Religion of Maturity* Bowman shows how Christianity through the person and work of Jesus Christ is historically the religion of maturity. This he does by adopting somewhat the method of the author of the Epistle to the Hebrews. But while the author of the Epistle to the Hebrews demonstrates the superiority of Christianity over the Judaism of the Old Testament, Bowman shows the superiority of Christianity to postexilic Judaism. In his analysis there are three religions that arose in postexilic Judaism. They are the Religion of the Altar, the Religion of the Book, and the Religion of the Throne. The Religion of the Altar centered in the Temple; the Religion of the Book was largely concerned with the minutiae of interpretation as regulated by scribism and the oral law; the Religion of the Throne emphasized the "otherness" and sovereignty of God, and a transcendent ethic, these being articulated in the appocalyptic literature. "It was but natural, one imagines, that the three religions of altar, book, and throne should have grown up about the prophetic word as so many wild shoots to sap away its life if possible and to divert its energy to unproductive channels. For curiously these three religions represent the three sides of human personality—feeling, intellect, and will. It would seem inevitable, therefore—human nature being what it is—that not only in postexilic Judaism but throughout the course of Christian history as well, they should be found endeavoring to implement the word of

revelation and, so to speak, to bring it "down to earth." (pp. 264, 265).

According to Professor Bowman, "These were all religious 'ways' conceived by man. But none within these groups ever was able to find the divinely-intended 'way,' *which is that of leading the community out into the fullest expression of the meaning of the word of revelation for the life of man within time.* It remained for the religion of maturity to give a demonstration of this, and this she has done, first in the person and work of Jesus, and then in the church which is his 'body.'" (p. 274).

Time and space would fail me to go into details concerning the author's demonstration of his thesis. Suffice it to say that he has established it upon a foundation of insight into the Old Testament message and the mind of Jesus that is both scholarly and spiritual. There are other points I would like to discuss but space will not permit.

This may well be the religious book of the year!

Edward A. McDowell

Word Christianity, Yesterday, Today and Tomorrow. By Henry P. Van Dusen. Abingdon-Cokesbury Press, New York. 255 pages, plus appendixes and index. $2.50.

"To an age destined to survive, if at all, as 'one world,' we bring a *World Church* and the beginnings of a *United Church.*" This sentence summarizes the purpose and position of the author. Dr. Van Dusen is deeply serious in his espousal of ecumenicism, but he shows, along with all the favorable facts, an admirable restraint.

The book is similiar in material and organization to William Adam Brown's "Toward a United Church," but the similarity arises from the nature of the subject matter and not from a dependence upon Professor Brown's work. This work presents a readier reference volume on the history, present status, and future possibilities of church union than does "Toward a United Church," but neither can be neglected by any serious student of the ecumenical movement.

"World Christianity" is a clear and large picture of the whole movement. The list of union movements and actual unions, the chronological table of Ecumenical Conferences (appendixes), and the clear organization throughout the book, as well as a clear English style, make the book readable and usable.

The other side—the unfavorable side—is almost wholly ignored. I wish that someone of ability commensurate with Dr. Van Dusen's would present the dangers and alternatives of church union as clearly as he presents its advantages. Then we could make fair choice.

S. L. Stealey

Palestine: Star or Crescent? By Neville Barbour. New York: The Obyssey Press, 1947. 310 pages. $3.00.

Story of Zionism. By J. Mitchell Rosenberg. New York: Block Publishing Company, 1946. 272 pages. $2.50.

The Palestine question is one of the most explosive issues in the political complexity of the post-war world. Past British and American vacillation in their approach to the problem and the present Jewish-Arab strife over it indicate the difficulty and seriousness of this international political tangle. Although most people today are acutely aware of the presence of this problem, perhaps very few are in possession of reliable information concerning the true issues at stake and the justice of conflicting Jewish and Arab claims.

These volumes seek to present the background, origin, and history of the Zionist movement, to clearly delineate all the great contributing figures, and to present the religious, social, economic, and political forces involved and the Arab reaction to them.

The *Story of Zionism* is a simple, clearly written primer of Zionist theory and accomplishments, written, of course, from the Zionist point of view and intended primarily for Zionist sympathizers.

Palestine: Star or Crescent? on the other hand, is pro-Arab in its approach, and includes much more of the back-

ground and documentary material necessary for an informed opinion on the problem.

These volumes may well be read as complements to each other and certainly both approaches should be consulted in the formulation of an unbiased opinion on the problem.

Wm. H. Morton

The Jew of Tarsus. An Unorthodox Portrait of Paul. By Hugh J. Schonfield. New York: the Macmillan Company. 1947. 225 pages. $2.50.

One does not often find in books these days anything "new" about the Apostle Paul. To write anything "new" about either Jesus or Paul has become almost an impossibility. And yet here is a book whose author has come as near accomplishing this impossibility as one can come after the appearance of so many libraries of books about the great Apostle to the Gentiles. But whether what the author has given us is new or old is beside the point; he has produced a book that is different and refreshing. Not because I agree with everything in the book, but because it gives so much that helps the student to understand Paul in his environment, I have been enthusiastically recommending it to my students. The value of the book lies in its wealth of material relating to Paul's environment, and the skilful way in which the author relates the factors in this environment to the man and his development.

Several years ago Henry J. Cadbury wrote a provocative book called *The Peril of Modernizing Jesus.* The title suggests the peril that besets all twentieth century readers and interpreters of the Bible. It is the peril of disregarding the historical context of the men and events of the Bible and imposing our own modern environment upon them. *The Jew of Tarsus* takes the reader right back into the throbbing life of the first century and compels him to consider elements in the life of Paul hitherto hidden from his eyes. Here, for instance, we meet with the Zealot move-

ment and are made to consider the possibility of the close alliance of the Nazarenes (Christians) with the Zealots. Here also we run upon numerous details in the secular history not recorded in the New Testament, but important as elements in shaping the destiny of Paul and his work.

Shonfield makes a bold suggestion that I have never run upon elsewhere. He believes that Paul before his conversion thought that he was the Messiah. The idea is worthy of consideration in studying the personality of Paul psychologically. The author's chronology of Paul's life is interesting. He places his birth in A. D. 10 (p. 31), and his conversion in A. D. 36 (p. 136). Other points of interest are the explanation of Paul's mysticism and his formula "in Christ" (Chapter VII); and the explanation of Paul'e apparent ignorance of who the high priest was (Acts 23:5).

The author's interpretation of the compromise effected in the Jerusalem Conference is quite unsatisfactory. He says, "these believers (Gentiles) were to have a secondary status; they were not to be Israelites, but associates of Israelites, resident aliens of the Nazarene community" (p. 158). On page 161 he says, "Relations between the Gentile and Jewish believer were in certain respects like that between the colored and white believer in some areas today." I do not believe Paul would have been party to any such compromise, especially in the light of what he says in Galatians about what he told Peter after the latter refused to eat with Gentiles.

This book is the more interesting because its author is a Jew. He says in his "Personal Preface": "I am a Jew, and one, moreover, entitled to be termed a Nazarene, since Jesus is for me the Messiah. But I am not a Christian, if that name is to be applied only to those who have subscribed to the dogmas of the Church in their full orthodox form. I confess the Unity of God, not a Unity in Trinity."

Edward A. McDowell

The Study of the Bible Today and Tomorrow. Edited by Harold R. Willoughby. Chicago: The University of Chicago Press, 1947. 436 pages. $6.00.

This study is a symposium of 24 different papers by members and guests of the Chicago Society for Biblical Research, each author being a scholar of note and an authority in his particular field of specialization. The work is divided into two parts. Part I, entitled "General Surveys of Main Areas," consists of 12 essays which survey "the immediately past accomplishments, the current status, and the immediately future opportunities for biblical research in the main areas of study: Old Testament, intertestamental, and New Testament." Part II, entitled "Special Studies of Salient Problems," embodies 12 concentrated investigations of crucial problems that are at present claiming scholarly attention.

Since this symposium is the product of the divergent judgments of the individual members of a large research society instead of a particular school of thought, the elaboration of a single self-consistent perspective is not to be expected. Rather, as the editor has suggested, it is to be regarded as "a record of discussion in progress." However, there are certain general impressions and emphases which are readily discernible from the various chapters. Among these may be listed the following three:

1. A revival of interest in both Old and New Testament theology.
2. Reassertion of the valadity of historical spirit and Methodology in biblical research.
3. Insistence on the importance of maintaining and carrying forward a comprehensive and balanced program of studies in biblical research.

This volume is highly recommended and is a *must* on the list of all those attempting to keep abreast of the various developments in the field of biblical research.

Wm H. Morton

Paul's Epistle to the Romans. By E. F. Scott, First published March 1947 by the Student Christian Movement Press, London. Published in the U. S. by Charles Scribner's Sons, New York, 1947. 125 pages. $2.00.

Ernest Findlay Scott, now one of the grand old men of New Testament scholarship, is still writing books, though he has been an emeritus professor for some years. One who has the privilege I had of seeing him in his apartment on Riverside Drive in New York is impressed with the vigor and alertness of this man of eighty. Few men have written so many successful religious books as he has. Nine of them have been primary selections of the Religious Book Club! And still he sits by his window overlooking the Hudson and writes. And what he writes he writes well.

Dr. Scott's gift for putting much in a small package is illustrated again in this little book on Romans. The origin and purpose of the Epistle, its central teaching, and its value for today are told with remarkable clarity. The commentary, which is found between pages 28 and 77, is an excellent one.

If you want a good little book on Romans get this one!

Edward A. McDowell

A Survey of Old Testament Teaching. By J. Wash Watts. Broadman Press, Nashville, Tennessee. Volume I 304 pages, Volume II 295 pages. $3.00 each.

Volume I is the study of the Old Testament from Adam to David, while volume II is from Solomon to Malachi. The individual books of the O. T. are discussed under the following general outline: 1. Detailed Outlines with Textual Notes, 2. Critical Problems, 3. Archeological Sidelights, 4. Theological Studies.

Dr. Watts has done an excellent job on the Pentateuch and the Psalms This book is useful in that it is a survey which majors upon interpretation and understanding. The critical problems are mentioned but no exhaustive treatment is made.

These books are written as textbooks which will serve as introductions to the various books of the Old Testament.

They will be valuable to a pastor who desires a general introduction which will be sound. The three main emphases are historical background, i. e. the history of the nations, exegetical treatments, and theological treatments.

J. J. Owens

A Brief Introduction to the New Testament. By Adam W. Miller. Anderson, Indiana: The Warner Press, 1948. 146 pages.

This *Brief Introduction to the New Testament* is a condensation of a larger and more complete work by the same author entitled *An Introduction to the New Testament.* The author wrote this introduction in response to requests from ministers and church-school workers that a text be provided on this subject for a First Series course in Standard Leadership Curriculum. The book is divided into six study chapters as follows: How We Got Our New Testament; The First Three Gospels; The Acts of the Apostles; The Letters of Paul; Hebrews and the General Letters; and the Writings of John. The author has accomplished almost the impossible in condensing an introduction to the New Testament to 142 pages. Within these few pages a large body of material has been presented and a majority of the critical problems have been considered.

The author does not consider the theory of the Ephesian imprisonment of Paul which has been accepted by a large number of modern scholars, nor does he mention the view shared by many scholars that the 16th chapter of Romans was sent to Ephesus and not to Rome. Due to limited space perhaps the author was not able to deal with these and other matters which are found in a full treatment of an introduction. This is one of the best introductions to the New Testament for popular use. Taylor C. Smith

The College Seeks Religion. By Merrimon Cuninggim. Yale University Press, New Haven, 1947. 319 pages. $4.00.

Many of us who have been interested in religion and in youth have been deeply concerned over the condition that

exists in many of our colleges. This book is one of the most keen, objective, scholarly analyses of this situation that this reviewer has read in a long time. The author is qualified for the task of analyzing the religious conditions in our colleges through his experience as director of religious activities at various colleges and universities. At present he is head of the Department of Religion at Pomona College. The book is a revision of a doctor's dissertation submitted to the faculty of Yale Divinity School.

In a study as comprehensive as this it is difficult to give the author's findings and conclusions in a brief review. As the writer reviews the religious attitudes that have been held in theory and in practice by the administrations and faculties of our colleges from 1900 to 1946 he finds at least three powerful foes militating against religion. One is the humanistic philosophy which rules out God and holds that man is the measure of all things. Secondly, there is the growing attitude of secularization which leads the faculty to view its task only as teaching the student how to perform a task and how to make a living. Thirdly, there is the so-called scientific approach which led teachers in our colleges not only to ignore religion but often to openly ridicule religion as not being intellectually respectable.

Yet, in spite of this rather dark picture the author found that, at least in public utterances, the administrative heads of many of the colleges were becoming increasingly concerned over this condition. He found that even in many tax-supported institutions attempts were being made to care for the religious life of the students and that courses in religion were being taught.

The writer then gives the religious programs followed by nine of the leading universities in the nation. Although many of these programs have fine features there were glaring weaknesses in all of them. In some cases there is too great a difference between theory and practice, between public utterances and actual conditions. Also it is one thing to have a religious program on a college campus and quite another thing to have the religious spirit motivate and

permeate all areas of college life, administration, teaching, etc.

The book closes with the author's suggestions for an adequate program for religion. He lists sixteen points under three main headings: underlying assumptions, the program, and organization of the program. There may be differences of opinion as to how adequate this "adequate program" is but this book is worthy of serious study.

Findley Edge

A Serious Call to a Devout and Holy Life. By William Law. The Westminster Press, Philadelphia. 353 pages. $2.00.

Yes this is *the* "Serious Call" of *the* William Law, eighteenth century nonjuring Church of England man who was deprived of an active ministry because of his loyalty to the Stewart kings, and who wrote at the time of his dismissal: "The benefits of my education seem partly at an end, but that same education had been miserably lost if I had not learnt to fear something more than misfortunes. . . Everyone knows no good one (reason) can be given for people swearing the direct contrary of what they believe."

By such an honest mind—and it was as clear as honest a mind—was the "Serious Call," written. It is a masterpiece of devotional and inspirational literature. One could wish it were compulsory reading for every adult Christian. Here, from the chapter dealing with false motivation in education (Chapter XVIII), is a sample: "Whatever way of life we intend them (children) for, we apply to the fire and vanity of their minds and exhort them to everything from corrupt motives. We stir them to action from principles of strife and ambition, from glory, envy, and a desire for distinction, that they may excel others, and shine in the eyes of the world. . . And after all this, we complain of the effects of pride."

Of course, there are differences of viewpoint between then and now, between an Anglican and a Baptist, between an Englishman and an American, but these differences

dwindle to insignificance in the presence of the sweep of the reason and piety of William Law's writing. This is a book to get and to pass around.

S. L. Stealey

The Reach of the Mind. By J. B. Rhine. New York, William Sloane Associates, Incorporated. 235 pages. Price $2.50.

This is a difficult book to review. Had it not come from a scientific researcher of recognized integrity and from a university that prides itself on its objectivity, the book might be laid aside with a skeptical or tolerant smile. But the findings of J. B. Rhine in the field of *parapsychology* cannot be laughed off. For nearly a score of years he has patiently and persistently pursued his investigations into what has usually been thought of as the occult, using methods and tests that are above reproach scientifically, the reports of which may still be taken with more than a grain of salt but which cannot be ignored.

Discoveries in the field of physics have left us gasping but not incredulous. Whatever may be the mysteries surrounding it, we know that nuclear fission is a fact. Yet, Dr. Rhine insists, these marvels of physical science have left almost untouched the central question: Where does human personality belong in the scheme of things? Concerning the physical, it has been assumed, we can have knowledge; concerning the spiritual, it has likewise been assumed, we can have only beliefs. Is it possible to demonstrate "the reach of the mind?" Dr. Rhine replies with a strong affirmative, and seeks to back up his statement with laboratory evidences.

Evidence that the mind is more than a transcendental concept is adduced from telepathy, the power of mental transference; from extra-sensory perception, the power to receive and record knowledge without the use of the physical senses; from pre-recognition, the spontaneous awareness of distant events; from prediction, the power to foretell events before their occurrence; from psychokinesis, or PK, the

power of the mind to influence directly the motion of material objects. That the mind possesses such powers has long been a popular belief. Dr. Rhine and his associates have subjected these beliefs to critical scientific testing, out of which comes the unequivocal statement that there are such mental powers.

Granting that the proof will stand up under further testing, and that the findings are factual and reproducible, what of it? "Is there anything extra-physical or spiritual in human personality?" The experimental answer, Dr. Rhine asserts, is an emphatic yes! What then are the consequences for relations among men? The last chapter points out these consequences impressively. Especially important is the implication for the Christian doctrine of survival of personality beyond bodily death. The answer of science is still uncertain, but is gravely awaited in favor of the Christian faith. At any rate, a new universe is opened up for scientific exploration. Assuredly no man with an open and inquiring mind will want to remain unacquainted with this intriguing report of a remarkable project in modern research.

G. S. Dobbins

Understanding the Scriptures. By Montgomery J. Shroyer. Thomas Nelson and Sons, New York, 1948. 64 pages.

Here is a study guide for Bible study that is intriguing and different. It is a study course book in the Leadership Education Series of the International Council of Religious Education. But there is no reason it could not be adapted and used by all groups. We are all aware of the woeful lack of Bible reading on the part of the masses of our people. Often this is due to the fact that the only Bible our people know is the King James Version which is difficult to read and even more difficult to understand.

This book is a study manual for use with the Revised Standard Version of the New Testament. Our people—particularly our young people—need to be introduced to this Revision which gives us the Bible in the language of the

twentieth century. Under the guidance of Professor Shroyer the student is led to explore the values of the new translation. Selections of some length are treated rather than an isolated verse here and there so that the student may see the changes in their context and appreciate the total impact of the passage.

One can easily imagine the interest that could be generated in a group of older Intermediates or Young People with a Revised Standard Version, a King James Version, and an American Standard Version all open before them studying the differences and the reason for these differences in a prayerful yet scholarly manner. This may be the way to lead our Intermediates, Young People, and even Adults to have a new appreciation for God's Word.

Findley Edge

The Scientists Speak. Edited by Warren Weaver. New York: Boni and Gaer, 1947. 369 pages. $3.75.

Here is a most unusual volume. In it 81 of America's foremost scientists, in 79 brief essays (about 4 pages each), present the main accomplishments of modern science and seek to create an awareness of the mighty and pervasive influence of these findings in shaping the future. These essays (which were originally presented as intermission features on nation-wide broadcasts of New York Philharmonic-Symphony concerts) were prepared for the layman and were couched in such simple, non-technical language that their ideas can be understood by everyone.

Dr. Warren Weaver, editor of this volume and Director for the Natural Sciences, Rockefeller Foundation, has introduced and co-ordinated this work in an essay entitled "Science and Complexity." The 79 essays he has organized, according to relatedness of subject matter, into fourteen succeeding chapters with an interpretative introduction to each. These chapters deal with the science of the earth, sky, new materials, new techniques and chemicals, atoms and molecules, physics and mathematics, chemistry, plants and animals, biology, ourselves, health, the natural and social

sciences, war, and conclude with a discussion of the long-term values of science.

This book is interesting, instructive, and abounding in illustrative material. It should prove helpful addition to the libraries of ministers and laymen alike.

Wm. H. Morton

General Education in the Humanities. By Harold B. Dunkel. Washington, D. C. The American Council on Education, 321 pages. Price $3.50.

The American Council, in its co-operative studies of general education, gave particular attention to "the humanities." Especial consideration was given to the arts, philosophy and religion, communication, foreign languages. Within "the arts," special attention was given to graphic and plastic arts, music, and literature. Instruments were devised and utilized with which to secure student opinion and measurable life values.

The plan of co-operative exploration of the humanities was brilliantly conceived and patiently executed. Very little attention was paid to the traditional "intelligence tests" and the like. First, the investigators set about discovering sudents' general goals for life by means of an effectively designed inventory. Reports of the use of the inventory are made as it was actually applied in philosophy and English classes. The most intriguing of the studies relate to students' religious concepts. Beliefs of students are inventoried, changes in beliefs are measured, correlation is made of life goals and religious concepts. In like manner studies are made of students' beliefs about fiction and art. The investigation closes with "an over-view of the humanities" showing what is being offered in the field of general education and appraising the current program in the light of the disclosures made through the inventories. A final section deals with problems yet to be solved.

Here again is an indispensable book for students of higher education.

G. S. Dobbins

Calvin's Commentaries. Romans. By John Calvin. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1947. 592 pages. $4.50.

Calvin's Commentaries. Hebrews. By John Calvin. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1948. 448 pages. $3.50.

The publication of the first of these volumes "marks the beginning of a project to republish in an American edition the Commentaries of John Calvin."

Both of these commentaries were translated in England by the Rev. John Owen, the Commentary on Romans in 1849, the Commentary on Hebrews in 1853.

The Wm. B. Eerdmans Company have placed all Bible students in their debt by undertaking this laudable project. The views of the great theologian of Geneva are by no means out of date. Ministers, Bible teachers, all who make it their aim to understand and interpret the Scriptures, will do well to avail themselves of these volumes as they come from the publishers.

Edward A. McDowell

The Negro in the American Theatre. By Edith J. R. Isaacs. New York: Theatre Arts, Inc., 1947. 143 pages. $3.50.

This is an important book in three respects. It is a worthwhile artistic contribution to an understanding of the place which drama has in the life of a people. It is no less valuable in depicting the struggle Negroes have undergone in order to win for themselves recognition in one area of American culture. At the same time it gives a rather objective evaluation of the contribution Negroes have made to dramatic art during their struggle for recognition. Therefore, for those who seek to know more about the place of all the arts in American life; and more particularly for those who would possess a better understanding of the Negro and his problems, this book should be required reading.

Charles A. McGlon

Fundamentals of Public Speaking. By Donald C. Bryant and Karl R. Wallace. New York: D. Appleton-Century Company, 1947. 580 pages. $3.00.

This is an excellent textbook in public speaking. It is of most value in the composition of speeches. It is particularly good in the treatment of selecting topics, finding

materials, analysis, and arrangement. Intellectually built around the chapter on "The Psychological Bases of the Speaker's Task," it offers considerable help to the speaker who would learn how to handle audiences for purposes of exposition and of persuasion. It is very practical in that it suggests how-to-do-it procedures for putting the principles of audience control into practice.

The book is relatively weak in the discussion of delivery, voice, and action—the discussion not being much above the laymen's concept of the use of the body in speech. On the other hand, the rhetoric of public speaking has not been presented more effectively by any other recent writers. This is a worthwhile book to have in a speaker's library.

Charles A. McGlon

Psychoanalysis and The Social Sciences. Edited by Geza Roheim, Ph.D., New York: International Universities Press, 427 pages. Price $7.50.

This volume is number one in what is proposed as an annual collection of essays by notable writers in the related fields of psychology and sociology. Especial attention is given in this series to co-operation between anthropologists and psychoanalysts. The editor states that "psychoanalysis has so far been successful chiefly in interpretating the data collected by the following sciences: anthropology, folk lore, mythology, religion, art, literature, history, sociology. This sequence presents an ascending scale from the simpler to the more integrated phenomena. . . I intend to introduce each volume with a short essay on psychoanalysis as related to one of the social sciences. The present volume discusses psychoanalysis and anthropology."

Among the contributors are such well known names as Herman Spitzer, Henry Bunker, Sandor Feldman, Sandor Lorand, Rudolph Loewnstein, Heinz Hartmann, Ernest Kris, Nathan Leites, Richard Sterba. Among the most interesting of the topics dealt with are: "Dream Analysis and Field Work in Anthropology;" "Psychoanalytic Approaches to the Japanese Character;" "Narcissus: A Psychoanalytic Note;"

"New Varieties of Religious Experience;" "Psychoanalysis of Writers and Literary Production;" "Psychoanalysis in Literature and Its Therapeutic Value;" "The Historical and Cultural Roots of Anti-Semitism;" "On Rational and Irrational Action;" "Trends in Twentieth Century Propaganda;" "Some Psychological Factors in Negro Race Hatred and in Anti-Negro Riots."

This is a valuable reference book for all who are interested in both phychology and sociology. Succeeding volumes will be awaited with much interest.

G. S. Dobbins

How Parents and Teachers Can Help Prevent Stuttering (or Stammering) in Children. By Leon Lassers. Salem, Oregon: State Department of Education, Third Printing, 1947. 64 pages. 50 cents.

Here is a simplified presentation of the physical and psychological procedures that parents—and all others associated with potential stutterers—may employ to forestall a development of the speech difficulty. The author suggests eight keys to normal speech that are appropriate for workers to use in aiding youngsters to unlock the doors to effective speech. Without this attribute of personality development, a child is handicapped in all his social relationships. This pamphlet might well be made available to teachers and workers of the Sunday school and the B. T. U. through the Intermediate Departments.

Charles A. McGlon

Consider the Children—How They Grow. By Elizabeth M. Manwell and Sophia L. Fahs. The Beacon Press, 1946. 261 pages. $1.75.

This is a book which will lead to a better understanding of children two, three and four years old. One author is a specialist in nursery school education, the other is an outstanding leader in religious education. These two viewpoints are brought together in this study. The authors say that they had three groups of readers in mind in developing this book—church nursery teachers, secular nursery school teachers and parents.

The writers give an excellent psychological study of the child. Suggestions will be found which will prove helpful to teachers and parents alike. The religious element is mentioned only in very general terms. The writers take the approach usually followed by the liberal religious educators.

Findley Edge

Archaeological Papers. VII. Golgotha, Kraneion and the Holy Sepulchre. By George W. Elderkin. The Pond-Ekberg Co., Springfield, Mass., 1945. 65 pages. $1.75.

In the opinion of the author of this paper, the Christians appropriated and rededicated to their own cult the site of the Church of the Holy Sepulchre because of its significance as the location of pagan cults and a tomb of resurrection there. He believes that "Hadrian found at Golgotha a pagan Kraneion in a grove or garden of Aphrodite like that at Corinth, and nearby, a tomb of Zagreus or Zeus *redivivus,* the god who was buried at Delphi near a statue of Aphrodite Epitymbia and who rose again as the new Dionyos." A sketch-plan by the seventh century pilgrim, Arculf, reveals that the Church of the Holy Sepulchre, as built by Modestus (about 630 A.D.), was a circular structure having four concentric walls. Therefore, since the author identifies the Cretan Minotaur with Zagreus, he has no difficulty in seeing a close relationship between the plans of the Labyrinth and the Church. He concludes that "it was a logical consequence of the syncretism of the times that the devotees of the Christian god should seek to win converts from his pagan rival by adopting not only the plan of the mortuary temple of the rival but also the rites of the rival's cult." The words of John 6:53-54 he regards as "a relic of the ancient Cretan rite of omophagy in the cult of Zagreus which Christianity employed in a figurative sense to facilitate the conversion of the devotees of the Cretan god."

To see such syncretism between Greek and Christian religious sites and rites is wholly unwarranted. One cannot help feeling that if the ingenuity and effort expended in

propounding these hypotheses had been utilized rather in dealing with the real evidence, a more worthwhile contribution certainly would have resulted.

Wm. H. Morton

Assessment of Men. By the OSS Assessment Staff, New York, Rhinehart and Company, Inc., 542 pages. Price $6.50.

The compilers state that this volume is the account of how a number of psychologists and psychiatrists attempted to assess the merits of men and women recruited for the Office of Strategic Services. They continue to say: "The undertaking is reported because it represents the first attempt in America to design and carry out selection procedures in conformity with so-called *organismic* (Gestalt) principles. As a novel experiment it might interest a wide range of readers, but more specifically we hope that it will invite the attention of those who are concerned with the problem of predicting human behavior, especially if they are engaged in practicing and devoloping clinical psychology and psychiatry and in improving present methods of diagnosis, assessment, and selection." More than five thousand recruits were studied intensively at stations especially designed and equipped for the experimentation. About one-fifth of these went overseas and were described and rated by their superior officers and associates in the theater to which they were assigned.

Those engaged in the project were under pressure of immediate and urgent need to develop a system of procedures which would reveal the personalities of OSS recruits to the extent of providing them "sufficiently reliable predictions of their usefulness to the organization during the remaining years of the war." It was their responsibility to eliminate the unfit as well as to select the fit. They recognized the inadequacy of the older intelligence and performance tests. They sought first to formulate certain "principles of assessment," which included accurate job analysis, listing of personality-determinants of success or

failure, providing a social matrix for the procedures, constructing a personality profile of each assessee, writing a non-technical personality sketch, the holding of staff conferences for purposes of review and correction, with final construction of experimental designs as frames for assessment procedures, so that all the necessary data for the solution of strategic problems might be systematically obtained and recorded.

In accordance with these pre-determined steps, officer candidates were subjected to batteries of tests which determined their recruitment for the Office of Strategic Services. To the casual reader, the report of the tests and their results sometimes grows tedious, but the frank "conclusions and recommendations," based on the vast array of details, is of high value for all who are interested in the study of human behavior with a view to possibilities of prediction. Errors are freely confessed, but values are clearly indicated. Recommendations for similar undertakings are carefully made and should be of first-rate service to all those charged with the responsibility for personnel selection.

G. S. Dobbins

Jeremiah for Today. By Harry F. Baughman. The Muhlenberg Press, Philadelphia, Pa. $2.75.

This is a book which stimulates the reader in understanding the preaching values of the book of Jeremiah. It is not a book of sermon outlines. It is a book which will suggest many sermon ideas.

The author states in the Foreword that "Interpretation is the chief business of the man in the pulpit." Then he sets out to show how that can be true of a preacher as he preaches from Jeremiah. In this book, the author has taken the basic ideas of the prophet and has shown the interpretation and application. The last four chapters were especially noteworthy. Every pastor will spend his time valuably if he reads them. These chapters are entitled "Worship and Ethics," "Jeremiah on the Nature and Consequences of Sin."

"Jeremiah and 'The Tragic Sense of Life,'" "Jeremiah and Religious Dynamic."

The book is readable and the ideas are presented in such a way that your heart will be stirred. You will see Jeremiah as he was and as he preached.

J. J. Owens

A Composite Gospel. By Fred L. Fisher. Nashville: The Broadman Press, 1948. 217 pages. $2.50.

A Composite Gospel, though not a harmony of the Gospels, follows all the principles of a gospel harmony and also attempts to set up a correct chronology. The author states in his Introduction that he has tried "to bring into one continuous story all that is found in the Four Gospels concerning Christ, to arrange this material in its proper chronological order, and to blend it together into one story formulated in modern English, based on an original translation of the Greek text." p. XI. The basic Greek text selected by the author is the text of Wescott and Hort. However, he has compared the text of WH with Nestle's where textual questions arose. The Gospel of Luke is made basic by the author in determining chronology. While he states that "orderly account" mentioned by Luke does not mean chronological, he assumes as much by making Luke basic in his chronology of the Gospel story. This work will furnish the reader with supplementary help in the study of the record of Jesus in the Four Gospels.

Taylor C. Smith

Now You're Talking. By Harrison M. Karr. Glendale, California: Griffin-Patterson Company, 1946. 136 pages. $1.50.

Speak Well—and Win! By William P. Sandford. New York: McGraw-Hill Book Company, Inc., 1944. 176 pages. $2.50.

Here are two books that will find prominent places on summer-assembly book counters but do not add very much of solid value to scholarship in the field of speech.

Mr. Karr's book is presented as "a concise, down-to-earth guide and manual for everyday people who want to talk

not more but better." It is also a "salesman's book," *i. e.*, the author's approach is to try to sell the speaker on the idea of developing ability in public speaking by means of gaining confidence in himself and of being considerate of the person he will address. In this respect, the book, as far as it goes, has value. Otherwise, it bears all the characteristics of a "quickie"—a learn-to-speak-successfully-*now* manual.

Speak Well—and Win! is listed as "a short cut to results" in public speaking, and that is exactly what it is. Its approach is to present "the results" of applying psychological principles most vigorously to an audience in order to sell one's self or one's ideas to an audience. The author, a successful teacher of classes in business speaking, marks out a four-fold path for the public speaker which he designates as C-I-M-A: communicate, illustrate, motivate, actuate.

The obvious shortcoming of the book is that it is too brief, it is too dynamically written, and it is too much of a sure-cure for all the ills of a would-be public speaker.

Charles A. McGlon

The Club Leader's Handbook. By Peter P. Yurchak. New York: Harper and Brothers, 1943. 166 pages. $2.00.

How to Conduct Conferences. By Alfred M. Cooper. New York: McGraw-Hill Book Company, Inc., Second Edition, 1946. 207 pages. $2.25.

In an effort to find several worthy, reliable books for those who are responsible for the smooth and effective operation of organizational meetings, the reviewer came upon Mr. Yurchak's book. It was written "for use in clubs, lodges, churches, and in business and community, labor and political groups." It is the result of an effort to cover too much territory. It is not exactly on a level with Carnegie's *How to Win Friends and Influence People,* but it is much like that book in character. It has an interesting bibliography attached to the end of each chapter of the contents. The bibliography is perhaps of more value than the rest of the book.

Mr. Cooper's book is a discussion of the techniques of

managing conferences for various purposes. The author has had much experience in the field about which he writes. Omitting the intricasies of parliamentary procedure required in the conduct of formal meetings, Mr. Cooper makes numerous suggestions for planning meetings and for guiding people in the "pooling of brain power that comes from conference discussion." Though somewhat indirectly stated, there is something of worth in this book for religious leaders.

Charles A. McGlon

Revision Or New Translation? By Oswald T. Allis. Philadelphia: Presbyterian and Reformed Publishing Company, 1948. 164 pages. $2.00.

This book has been expanded by Dr. Allis from his article "The Revised Standard Version of 1946-A Review," which appeared in *Christianity Today* of November, 1946. The author severly criticizes the RSV committee for their work on the New Testament. He says that RSV is a misnomer because "it is an attempt to secure for this version the 'good will' of the immensely popular *Authorized Version* by representing it as the legitimate heir and proper successor of that time-honored and time-tested version, instead of as its competitor and rival," p. 156. Because Dr. Allis is a strict adherent of the plenary verbal inspiration theory, he believes the RSV is a "Liberal" version. After reading this book I had the feeling that Dr. Allis may be classified with those who say "the King James Version was good enough for Paul and Silas and it is good enough for me."

Taylor C. Smith

Great Teachers. Edited by Houston Peterson. Rutgers University Press, New Brunswick, 1946. 351 pages. 3.50.

This is a delightful book. Some of the great teachers of the nineteenth and twentieth centuries are portrayed by those who studied under them. It is not a book of educational philosophy or theory. Yet in these pages the reader will find some of the finest educational theory in practice. Teachers who read this book will find many helpful hints

that will improve and enrich their teaching. Likewise teachers will find consolation in the fact that even these great teachers had their periods of anxiety and discouragement, wondering whether or not they were making any progress in the face of an unresponsive class.

But this volume will be of interest to all readers whether they are teachers or not. The book has a fascination about it that is difficult to describe. Perhaps it is that the accounts relate the successes of people. Perhaps it is due to the fact that these accounts were written by appreciative pupils. Whatever the reason the reader will be intrigued as these great teachers pass in review before him.

One is thrilled as he reads the story Helen Keller tells of her teacher, Anne Mansfield Sullivan. This is the story of a teacher who had only one pupil and this pupil was deaf, dumb and blind. Yet in spite of seeming insurmountable difficulties this teacher played a large part in the making of one of the most remarkable personalities of our time—Helen Keller.

Some of the teachers included are: James Mill, Mark Hopkins, Woodrow Wilson, John Dewey, William James, and Ralph Waldo Emerson.

J. W. Crabtree, in writing of his teacher, Lizzie Moore, said that when he told this story over the radio a few years ago, one man drove across two states to express his appreciation to his favorite teacher. Others wrote letters to teachers to whom they owed so much. It could be that as you read this book you, too, will be led to write a letter to your favorite teacher. It will help you. It will delight your teacher.

Findley Edge

A Manual of Church Services. By Gordon Palmer, D.D., New York: Fleming H. Revell Company, 165 pages. Price $2.25.

Dr. Gordon, President of Eastern Baptist Theological Seminary, has rendered a distinct service in producing this "practical manual of the rites, ordinances, and ceremonies practiced in Protestant churches." Recognition is made of

the need of many ministers, especially those who are in the early period of their service, for guidance in the conduct of such ceremonies as baptism, the Lord's Supper, weddings, funerals, dedications, and the like. Without departing too much from the customary, Dr. Gordon suggests variations that make for freshness and impressiveness in the minister's leadership on these special occasions. The manual is worth more than its price for the "summary of marriage laws of all states" which it includes. Nowhere else, so far as the reviewer knows, can such a summary be obtained. Ignorance of these laws, or assumption of knowledge which he does not possess, may lead to serious embarrassment on the part of the minister who performs marriage ceremonies. The book should be on the desk of every minister young and old.

G. S. Dobbins

Sermons from Paul. By George W. Truett. Broadman Press, Nashville, 1947. 213 pages. $2.50.

For those who heard Dr. Truett preach or for those who have read his sermons, this book of messages needs no review. But for those who did not hear him or have not read his books, these "sermons from Paul" will give an adequate picture of his preaching. They are marked by the same clarity and energy of style, the same searching earnestness that so characterized Dr. Truett's pulpit work. A preacher cannot read these sermons without feeling an inner compulsion to be more insistent in his invitation to people to accept Christ and His way of life.

V. L. Stanfield

The Lost Gospel. By Robert E. Luccock. Harpers, New York, 1948. 184 pages. $1.75.

The Lost Gospel and other sermons based on short stories is a unique volume. A modern short story introduces each of the sermons. The author has carefully studied each story, has had the wisdom to omit, and then has vividly retold the parts of the story that would bring his preaching

theme into sharp focus. After the telling of the story, skillful transition is made into the body of the sermon.

The fact that these sermons are introduced by short stories does not mean that they are little, moralistic "story sermons." Each sermon has a biblical text which expresses the sermon's central theme. Moreover each sermon is permeated by an intensely Christian spirit and outlook.

Several values will come to the reader of this book. First, he will become acquainted with a new technique in preaching. This seems to be the first volume of sermons to use the short story as introductions. A man with imagination will soon be using the short stories with which he is acquainted in this manner. Second, this volume of sermons abounds in illustrations. A preacher seeking illustrations for his ideas will find many of high literary quality. Third, many ideas in this book demand a fuller treatment, thus giving the preacher sermonic ideas. For example, in the first sermon, "The Lost Gospel," the author has four points: (1) there is the lost gospel of urgency; (2) there is the lost gospel of stewardship and service; (3) there is the lost gospel of racial brotherhood; (4) there is the lost gospel of God's redemption of the life of the world. Each of those ideas deserves a more complete treatment. Fourth, (but not least) the value of using literature as a tributary to preaching will be seen. The man who has never used literature as one of the materials of preaching will find a new field open to him.

Obviously the author prepared these sermons with the conviction that "the ear must be turned into an eye" that the people might see as well hear. The reviewer recommends this book to every preacher who would like to make his preaching more interesting and effective.

V. L. Stanfield

The Cloud of Unknowing. Anonymous. Harper and Brothers, New York. 146 pages. $1.50.

This is a pocket classic—a classic of English devotional literature. Written in the fourteenth century by an unknown mystic, the work has long been known by a special

group of scholars; now in this new and abridged edition it should become a treasure of many a meditative Christian. The usual marks of medieval mysticism are upon it, but its flaming passion for God is a universal characteristic of deep Christianity and this passion is so infectious that every reader will be stirred to new depths and new dedication of self. Archaic words have been replaced by terms clear to us twentieth century readers. Get this little book for your own enjoyment.

S. L. Stealey

Co-operation in General Education. By Ralph W. Tyler, Director The American Council on Education, Washington, D. C. 240 pages. Price $3.00.

Increasingly the need has been felt for a co-operative study in general education on the part of colleges and other institutions of higher learning in America. Our educational institutions have been notably independent and individualistic. Associations have sought the development and enforcement of standards, but these standards have left much to be desired from the standpoint of intrinsic co-operation. Representatives of a group of colleges, convinced that the co-operative program was feasible and desirable, sought the assistance of the American Council on Education in developing an organization and carrying through a program of investigation and recommendation. The studies were begun in 1938. Ten years later we are given this "final report of the Executive Committee of the Co-operative Study in General Education." The volume under review is number four in the overall report of the committee.

The report begins by summarizing the factors which have influenced the development of general education in the United States. From this review are formulated contemporary issues in general education. A philosophy of education suited to the present is found in the simple statement, "the needs of students." Reports are given of major projects in the humanities, including efforts to discover (1)

general goals of life; (2) values sought in fiction and art; (3) inventories of social understanding and beliefs about post-war reconstruction; (4) health inventories; (5) self-inventory in personal life and social relations. Interpretation is made of the results in terms of the process of development within the college. Conclusions of high importance are suggested in answer to such relevant questions as these: Who should receive a general education? What should be the ends of general education? How should the definite objectives be selected? What kind of course should be offered? What teaching methods should be used? How should achievement be appraised and recorded? How should the educational system be organized and administered? How should instructors be selected and educated?

To graduate students of education this is an indispensable reference. G. S. Dobbins

Junior Worship Materials. By Nellie V. Burgess. Abingdon-Cokesbury Press, 1930. 197 pages. $1.50.

There seems to be a deepening interest in worship on the part of those who lead various groups in our churches. Yet this deepening interest has raised new problems. How can I secure worship? What principles should be known and followed? Where can I find suitable material?

For those who lead Juniors this book has been written to give at least partial answers to these questions. The first chapter suggests principles that should be observed in leading a worship program for Juniors. The second chapter discusses the elements that make up a good worship service. There then follows thirty-six carefully prepared programs which are built around nine general themes. These programs are planned with the needs, interests, and religious development of Juniors in mind. These programs may be used in worship programs on Sunday, in the weekday church school, or in Vacation Bible Schools. Additional stories, dramatizations and music is given in the appendix.

Findley Edge

The Herdsman. By Dorothy Clarke Wilson. The Westminster Press, Philadelphia.

This book must be in part fictional, since there is nothing known about the life of Amos except that which is contained in the short book which bears his name. It makes an effort at a reconstruction of his life, making use of all that is known of the historical background, customs, and social conditions of life as it was lived in Palestine in his day. All of the facts of the Scripture concerning him are used and to fill the unknown portions the author has drawn facts and experiences of contemporaneous men.

The book is divided into three parts. Part One describes his life as centered in Bethel. Part Two has its central point in and around Samaria. Parth Three is the portion centering in Tekoa.

It is well written and will be of interest to everyone who has any knowledge of the times in which Amos lived.

J. J. Owens

Worship Programs in the Fine Arts. By Alice A. Bays. Abingdon-Cokesbury Press, New York, 1940. 256 pages. $2.00.

The arts have been a source of inspiration through the ages. It is only natural that these fine arts, painting, sculpture, and music should serve to stimulate a worship experience. What could be more inspiring than to view one of the great paintings of Christ and have someone tell the story of how the artist caught the vision for this task, or see a picure of the work of an outstanding sculptor and have its meaning interpreted, or sing one of the great hymns and have someone tell how it came to be written? In a masterful way the author has taken these great themes and woven them into worship programs which should lead groups to have a greater awareness of God and a greater devotion to Him.

These programs are written with young people in mind particularly but it would not be at all difficult to adapt them for use with adult groups as well.

Findley Edge

Worship Services for Youth. By Alice A. Bays. Abingdon-Cokesbury Press, New York, 1946. 272 pages. $2.00.

Too often the opening worship period in many programs of our organizations are merely "opening exercises" having little or no worship significance. The blame for this condition cannot always be put on lack of preparation on the part of the leader. Try as he may the leader often finds it well-nigh impossible to arrange a program which will lead to a worship experience. His background, his training and his past experience has not been in this field. The conscientious worker often yearns for help. The writer of this volume has come to the rescue of such workers.

Here are thirty-four carefully planned worship programs by one who combines an understanding of the needs of youth with an understanding of the worship experience. Though the programs are worked out in detail they do not rule out the opportunity for the leader to use his creative initiative to adapt the program to his local situation.

Findley Edge

A Guide to Confident Living. By Norman Vincent Peale, D.D. New York: Prentice-Hall, Inc., 250 pages. Price $2.75.

Dr. Peale is well known as the minister of the Marble Collegiate Church on Fifth Avenue, New York City. He is among the pioneers in the employment of psychological methods and consultants as an adjunct to the work of the Christian pastor. Many persons needing help have taken advantage of this consultation service at the Marble Collegiate Church, where they have had guidance of a co-operating staff of ministers, psychiatrists, physicians and social workers. The author states that out of long experinece he has "evolved a special technique designed to lead people to personal happiness and success. This method has worked for the many who have put it into practice. Its efficiency has been amply demonstrated; it has been tested and found satisfactory by hundreds of people. It has produced amazing results in the personal experience of many. It has indeed proved a guide to confident living."

Yet the author hastens to say that there is neither secret nor mystery about the principles presented in his book. "They were not created by the author but are as old as the Bible. In fact, they are the simple principles taught in the Bible." The only contribution claimed for the unfolding of the principles and methods is in the effort to show *how* to use them in a practical and understanding manner suited to modern men. The book has one avowed primary purpose: "To state and demonstrate a simple, workable technique of thinking and acting that has revitalized the lives of thousands of moderns. . . Each chapter deals with an aspect of the unified theme of the book, namely, *how* to be happy and successful. The tested method is applied to some of the basic causes of unhappiness and failure: tension, fear, inferiority, wrong thinking and other mental handicaps."

Most ministers will read this book with mixed reactions. Perhaps a first thought will be that Dr. Peale is using religion too much as a means to personal ends, those ends being underscored as *success* and *happiness*. After all, is religion just a means of avoiding trouble and failure? Then no doubt the thought will come that people *are* "all tangled up" and have the right to expect from preachers and teachers of the Christian religion the help they need to "untangle" themselves. The scores of illustrations given bear the marks of reality, the reader at once feeling that he is being shown the pictures of flesh and blood people who live in his town. Those who have had wide experience dealing with troubled people on the basis of the Christian gospel are led to wonder if Dr. Peale has ever had their disappointments. His cases seem entirely too uniformly successful. Yet his very portrayal of the success with which the principles of Christ operate in the lives of perplexed and despairing people give fresh hope to the minister who often feels that his efforts fail more frequently than they succeed.

The discussions are thoughtful, reverent, stimulating. No preacher of discriminating intelligence will be hurt by reading this book, and many will be greatly helped.

G. S. Dobbins

Worship Programs for Intermediates. By Alice A. Bays. Abingdon-Cokesbury Press, New York, 1947. 224 pages. $2.00.

Worship is an art. To lead others to worship is likewise an art. Leaders of Intermediates who recognize the importance of leading this age group in definite experiences of worship will find this book most helpful. The worship programs are dvided into seven main divisions as follows: Finding God, The Living Bible, Working with God, Making Choices, Sharing with Others, God's Workmen, Special Days. There are at least four worship programs under each division.

The program suggestions are practical and well adapted to the needs, interests, and experiences of this age group. At the beginning of each division the author makes suggestions to the leader for the effective presentation of the programs. One may not desire to use the program exactly as given but the material suggested is adaptable to any situation.

Findley Edge

How to Increase Church Income. By Weldon Crossland. New York-Nashville: Abingdon-Cokesbury Press, 160 pages. Price $1.50.

Here is one of the most practical guides to sound church financing which has appeared in recent years. It is essentially a "know-how manual," yet its title may be misleading. One might assume that it is primarily a discussion of money-raising methods. On the contrary, it is a stimulating and helpful interpretation of Christian stewardship, based on the assumption that increase in giving grows naturally out of understandng and conviction concerning the Scriptural principles of stewardship living. The chapter headings show clearly the organization and purpose of the book:

(1) How to Enlist Christian Stewards. (2) How to Teach Children and Young People to Share. (3) How to Plan the Annual Financial Campaign. (4) How to Prepare Publicity That Persuades. (5) How to Conduct a Loyalty Sunday Service. (6) How to Hold the Every-Member Canvass. (7)

How to Increase the Number and Amount of Pledges. (8) How to Secure Large Special Offerings. (9) How to Maintain Financial Morale.

Pastors facing the problems of advance in giving and the necessity for planning carefully and aggressively the program of financing in the months that lie immediately ahead will find in this compact but comprehensive treatment the very help that they need.

G. S. Dobbins

The Last Written Message from God to Man—The Revelation. By Arthur S. Allen. Louisville, Ky., The Mayes Printing Co. 180 pages. Price 60c paper, $1.50 cloth.

Some months ago we had a series of Sunday school lessons which included studies in The Revelation. Looking through the more recent literature on the Apocalypse, the reviewer's attention was called to this small volume by the Reverend Mr. Allen. Indeed, the book came as a personal gift from the author, an honored alumnus of the Seminary. Since it was not in his department, the writer hesitated to review it, but gladly makes mention of the book and its usefulness. With no reference to critical problems and with no attempt at evaluation of the validity of viewpoints of the author, the reviewer does not hesitate to say that he found the discussions interesting, suggestive, stimulating, and practically useful in the writing of brief expositions of certain portions of The Revelation and later in teaching these lessons. The author has made long and patient study of the Apocalypse, with resultant insights that are very helpful. He does not run off after faddist interpretations nor does he attempt to construct a "dispensational" calendar; his exegesis displays ripe acquaintance with the commentaries, with the Greek text, and with New Testament theology. Light is frequently thrown on obscurities with clarifying effect. One does not have to agree with the author at all points to discover in his book a wealth of useful materials.

G. S. Dobbins

Guiding Intermediates in Worship. By Estelle B. Barber. Abingdon-Cokesbury, New York, 1946. 176 pages. $1.75.

This volume seeks to give guidance in how to lead Intermediates in worship. These suggestions are followed by thirty-seven worship programs. These programs are built around the following themes: Following Jesus, Finding God, Appreciating the Church, Discovering the Bible, Exploring Hymnody, Living Abundantly, Working for God's Kingdom, Becoming World Christians.

At the beginning of each division suggestions are given the leader as to the purpose of the theme as well as how the theme may benefit Intermediates in practical life experiences. The programs are well planned and provide for pupil participation.

Findley Edge

Training the Voice for Speech. By C. Raymond Van Dusen. McGraw-Hill Book Company. 222 pages. $2.25.

The author of this book is director of Speech Clinic at the Michigan State College. Whether or not the book may be of value to you depends not upon the author but upon your application of the principles and methods suggested. Improvement in voice production is difficult without a teacher to listen as well as to give methods. However, most of us may be able to benefit by faithfully following the exercises over a considerable length of time. This is a good self-help book for one in oral difficulty.

Inman Johnson

Teaching the World to Read. By Frank C. Laubach. New York: The Friendship Press, 1947. x, 246 pages. $2.00.

Every minister should read this "handbook for literacy campaigns" because (1) he will be fascinated by the sheer adventure recounted in conquering new worlds of human need in the name of Christ; (2) he will receive definite instructions to follow in extending the service of literacy within his own church field for those who need it; and (3) he will obtain a rich contribution to his own store of knowledge about language, thus becoming a better speaker.

The author, a pioneer in his field, has written graphically and forcefully. He somewhat astounds the reader with his information about all that has been done to bring educational and religious light to men of many languages. He stirs the reader to want to "lend a hand" in the removal of illiteracy and ignorance in order that the world may know the Truth. Consequently, *Teaching the World to Read* is a book worthy of a wide reading. Charles A. McGlon

Speech and Human Relations, An Approach to the Physical and Psychological Factors Involved in Effective Oral Communication. By Joseph G. Brin, Boston: Bruce Humphries, Inc., 1946. x, 166 pages. $2.50.

Mr. Brin is Director of the Office of Speech Counseling at Boston University. His earlier books are *Personal Power Through Public Speech* (1940), *Leadership Through Forceful Speech* (1942), and *Help Yourself to Better Speech* (1944). His most recent offering has a "Foreword" by Frederick C. Packard, Jr., Associate Professor of Public Speaking at Harvard University. In the "Appendix" is an extensive analysis of one of Madame Chiang Kai-Shek's speeches, made by Dr. Lionel Crocker, Professor of Speech at Denison University.

There is a scholarship in speech education which, if mastered, will make speech easy, mature, and effective. Both the author and the publisher of books in the field should test each prospective contribution on the basis of this preceding truth. *Speech and Human Relations* is one of those books that sell very well at summer assemblies and the like, but add very little to the stature of the subject they deal with. Much of a sound nature has already been written about the subject of speech and the part it plays in human relations. There is still a place for an orderly, penetrating, and thorough study of the subject. Charles A. McGlon

Time To Speak Up, A Speaker's Handbook for Women. By Jessie Haver Butler. New York: Harper and Brothers, 1946. xxii, 264 pages. $2.50.

Here is a book of, by, and for women speakers. It has its good points. It is interestingly written. It has fairly

scientific speech instruction as the obvious experience of the author. And it gives some attention to at least the major elements of public speaking. It likewise has its faults. Informative, persuasive, entertaining, and impromptu are not co-relative types of speaking as implied in the context of the book. Carelessness in grammar prevails to the extent that the author's title of a speech includes the construction "how the General Federation of Women's Clubs educate its members." The book is badly written primarily as a "short-course" for women who move in political circles. And the publishers have not done a good job of trimming the book.

Nevertheless, this is a good book for the wife of a minister—or any other woman required to appear much in public—to read. The psychological basis of speech in human relationships is sound; enough that a woman should feel *encouraged* from a reading of the book to express herself effectively on all those issues that affect our society. Incidentally, the book holds some value for men in public life, in that it is "full to overflowing" with—and thus aids in creating an insight into—the thinking of that type of busy, cultured, "chatty" club-woman with which they have to deal so often.

Charles A. McGlon

Personal Religion. By Herbert C. Alleman. Philadelphia: Muhlenberg Press, 1947. 124 pages. $1.75.

This book is a series of brief devotional meditations written by the professor of Old Testament at the Lutheran Theological Seminary at Gettysburg. It is particularly impressive from the homiletical use of illustration, and the chapters on "Speech and Silence," and "The Bible" are exceptionally instructive.

The psychological basis of the author's teaching concerning the conscience, temptation, will and inner conflict is naive, outmoded, and hopelessly confusing. He shows more acquaintance with Bartlett's Quotations than with the dependable literature on personality which is available to every trained minister.

Wayne E. Oates

Westward the Course. By Hildegarde Hawthorne. Longmans, Green and Co., New York. 280 pages.

This is an account of the Lewis and Clark Expedition. It is well written as historical material, but the emphasis is upon weaving together the historical events. This should be a popular book for the young people. However, if one looks for any religious element in the book he will be disappointed for there is not any reference to the religion of the peoples with whom this troop comes into contact. The book is concerned solely with the relation of events as they occurred from the beginning of the Westward Expedition to the Pacific. The setting of the opening chapter is Louisville, Kentucky and thus would create interest immediately in the mind of one who has been in that city.

J. J. Owens

Prayers for Young People. By Abigail Acker Johnson. The Westminster Press, Philadelphia. 1947. 130 pages. $1.50.

These prayers, written by a young Christian teacher for young people, are conversations with God. In this extensive and varied collection of prayers, intended for personal and group worship, a relevant passage of Scripture precedes each prayer. This arrangement of biblical truth and devotional material is an expression of the conviction that our speaking with God must be linked with our listening to him.

O. T. Binkley

An Experiment in Friendship. A Study of Quaker Relief Work. By David Hinshaw. G. P. Putnam's Sons, New York, 1947. 147 pages. Cloth $2.50.

The American Friends Service Committee has won the admiration of men of all faiths and nationalities by the extensive relief work in various parts of the world in the last ten years. David Hinshaw inspected the Quaker project in Finland in the summer of 1946 and here describes in detail the methods used and some of the results. His book serves not only as a case study of a typical relief activity, but also focuses attention upon little Finland, whose noble people,

caught between Germany and Russia, suffered so much during the war and have been so largely forgotten. The reader is moved to say, "Hats off to the Friends and to the Finns."

H. C. Goerner

The Christian Use of the Bible. By Frank E. Gaebelein. Moody Press, Chicago, 1946.

The author uses II Timothy 3:16, 17 as the basis of his book, because of its "peculiar definiteness and comprehensiveness." He proceeds to show that after declaring that all Scripture is divinely inspired, Paul shows how and with what result it is to be used. He brings to the mind of the reader that this great sentence is far more than a proof text for inspiration. "It is a carefully considered, balanced, and authoritative statement of the Christian use of the Bible." The first part of the book is a careful examination of the text and its meaning and the later part is a consideration of what the Christian use of the Bible does to, for, and through the man of God. The emphasis is upon the final twenty-three words of this Scriptural statement as it sets forth a pattern for the use of the Bible together with the result of its use.

J. J. Owens

The Small Town and Country Church. By Edwin A. Hunter. Abingdon-Cokesbury Press, Nashville, 1947. 143 pages. $1.50.

Out of his own experience as a Methodist pastor and district superintendent in rural communities in Texas the author presents an admirable, practical handbook on the church in the small town and in the open country. He is concerned about the cultural adequacy and spiritual maturity of rural people, and he discusses the role of the church in relation to the land, community health, recreational life, and community agencies. He describes a tested and fruitful rural church program. He appreciates the values of a trained ministry in the small community, and gives six vignettes of successful rural pastorates.

O. T. Binkley

Revive Thy Church Beginning With Me. By Samuel M. Shoemaker. New York: Harper and Brothers. 127 pages. $1.50.

"The Presiding Bishop's Book for Lent," but a good book to inspire and instruct any time. A typical Shoemaker book; full of practical Christian experiences and illustrations under interesting chapter titles such as "How People Find God," "Making Faith Real to People" and "The Working 'Cell'." A helpful book for any preacher—or layman.

S. L. Stealey

Commentary on the Harmony of the Gospels. By Charles P. Roney. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1948. 573 pages. $7.50.

In addition to being a harmony of the four Gospels this book contains many explanatory and expository comments which make it a practical commentary on the Gospels. The author's work is "the outgrowth of more than twenty-five years of intensive Bible study and Biblical research during which time we have written thousands of sermons, hundreds of them from texts found in the four Memoirs of the life and teachings of Christ" (author's introduction).

Dr. Roney, while challenging all rationalistic interpretations and modern efforts to explain away portions of the teachings of the Gospels, commits the error of not facing problems in the Gospels which are real and vital.

Taylor C. Smith

And Your Neighbor. By Edwin Leavitt Clarke. Association Press, New York. 1947. 85 pages. 50c.

This is a guide to be used by young people in studying personal and social problems in the light of the moral teachings of Jesus. Each of the twenty-five brief lessons is related to a definite topic, and contains a passage of Scripture, pointed comments, an outline of questions and ideas for discussion, and suggestions for worship.

O. T. Binkley

The Old Testament in Cross Word Puzzles. By Lucile Pettigrew Johnson. W. A. Wilde Company, Boston, 1947. $1.00.

This book contains fifty-two puzzles, each of which is based upon an Old Testament character or subject. The shaded squares oftentimes are used in such a way as to include a word or sign relating to the subject under consideration. In some puzzles a Scripture reference is concealed. The clues are missing words in Scripture quotations or straight definitions and abbreviations. Each puzzle has a Bible verse text. The average student will not find these too difficult to solve. These may be useful as contests at parties and also in the teaching of Bible truths.

J. J. Owens

Around the World With the Bible. By Gertrude J. Rinden. Friendship Press, 1947. 128 pages. Cloth, $1.00.

Stories of the Book of Books. By Grace W. McGavran. Friendship Press, 1947. 183 pages. Cloth, $1.50.

That All May Know. A Study Course in World Evangelism for Young People. Friendship Press, 1947. 64 pages. 40 cents.

Three splendid mission study aids for youngsters. *Around the World With the Bible* is for Juniors to read. A teachers' guide is also provided. Miss McGavran's stories are designed for re-telling to Primary children. Thirty-one little known incidents romanticize the production and distribution of the Bible around the world. *That All May Know* is the book for youth in the 1947-48 series on World Evangelism.

H. C. Goerner

Speaking and Speeches. By Robert Lohan. New York, Stephen Daye Press, 1947. 279 pages. $2.25.

"What are the speaker's resources and how shall he use them? The present book tries to answer these two questions . . . it should be useful for self-training to everybody who has to, or wants to, work through the spoken word." Its real usefulness lies in the manner in which it tries to answer the first two questions about speakers and speeches: the materials outlined in a very orderly fashion, and discussed very

briefly. Seeking to make his textbook for public speakers useful, the author has written it in simple, straight-forward language on a thought-level not too difficult for the average person to comprehend easily. In no way does it take the place of a thorough, scholarly treatise on "the implements of eloquence, that is, the speaker's resources and how to use them."

Charles A. McGlon

The Art of Plain Talk. By Rudolf Flesch. New York: Harper and Brothers, 1946. xiii, 210 pages. $2.50.

Dr. Flesch has made an interesting study of "readable style." His study proved the need for clearly understood words and sentences in speech and writing. It proved the need for short sentences. From his study Dr. Flesch developed a formula for measuring the power of words and sentences.

To read of Dr. Flesch's formula is to want to apply it to one's language. To apply the formula is to change one's language almost at once. This, no doubt, is a good thing for us all, you and me. If we can find a way to make ourselves easily understood for only two dollars and a half, we will get more than our money's worth, don't you think?

Charles A. McGlon

How to Hold an Audience Without a Rope. By Josh Lee. Ziff-Davis Publishing Company. 280 pages. $3.00.

This is not a textbook and you will enjoy reading it and it is conceivable that you might profit by the reading. Certainly you will appreciate the considerable amount of autobiographical material and the anecdotes and illustrations of forceful and successful speakers. The good old psychological principles of public speaking are given new life and when you finish reading the book you will want to make a speech.

Inman Johnson

The Christian After Death. By Robert E. Hough. Chicago: Moody Press, 1947. 169 pages. $2.00.

The pastor of Central Presbyterian Church of Jackson, Mississippi has published his sermons on life after death. That people need light in this dark valley is evident to all, and Mr. Hough has given his position in a simple and lucid way. It is not a book for theologians, but it is helpful for those who have questions about this mystery of human destiny.

Dale Moody

Pillars of the Christian Faith. By Abram M. Long, New York: Fleming H. Revell Company, 1947. 189 pages. $2.50.

From the point of Presbyterian fundamentalism, the author, Minister of the Fourth Presbyterian Church of Philadephia, discusses the inspiration of the Bible, the deity and virgin birth of Jesus Christ, redemption and the new birth, and the resurrection and second coming of Christ. Those who appreciate the writings of Dr. Machen may find some sermonic help in this volume.

Dale Moody

Simplified Lip Reading. 30 Lessons. A Book for the Student. By Ella Marguerite Braunlich. The Supplementary School for Lip Reading and Speech Correction, New York, 1933, 1936. 80 pages. $.75.

This pamphlet is the result of many years of teaching deaf and partially deaf people to facilitate their understanding of the speech of their fellowmen. The vowels and consonants are presented according to their positions of formulation, and appropriate drill words, phrases, and stories are presented with a discussion of each phoneme, or family of sound. The arrangement and the material presented might be of help or of interest to elderly persons of your congregation who cannot be supplied conveniently with hearing aids.

Charles A. McGlon

Points for Emphasis. By Hight C. Moore. Nashville: Broadman Press, 1948. 192 pages. 50 cents.

Dr. Hight C. Moore does his usual masterful job in giving his exposition on the International Bible Lesson

Series. His careful outline, his terse manner of expression, his keen insight, and his deep spirituality all contribute to making this one of the most valuable of lesson helps. Many people carry this vest-pocket edition with them constantly to read and study in spare moments in street cars, buses and other places. Findley Edge

My Sermon Notes on Doctrinal Themes. By William P. Van Wyk. Grand Rapids: Baker Book House, 1947. 183 pages. $2.00.

The chief themes of these notes are found in the Apostle's Creed. The book furnishes help to those who need simple expositions of the fundamental doctrines of the Christian faith. Rev. Van Wyk has published other notes on the Lord's Supper, funeral occasions, John's Gospel, the parables and metaphors. Dale Moody

Extemporaneous Speaking. By J. M. O'Neill. New York: Harper and Brothers, 1946. viii, 418 pages.

"This book has been prepared in the belief that extemporaneous speaking is the most important type of speaking in the world." The author, well-qualified to write in the field, has stayed on his topic admirably, and has written many things of worth for the preacher who would improve his own ability to "speak without notes." Not a little value lies in the exemplary material spread copiously throughout the discussion. All in all, the book will be of help for anyone who somewhere missed definite instruction in, or still has trouble with, thinking and speaking on his feet before an audience.

Charles A. McGlon

Lamplighters Across the Sea. By Margaret T. Applegarth. Broadman Press, Nashville, 1947. 116 pages.

This popular mission study book for Juniors, first published some years ago, is re-issued for the Foreign Mission Board for current use. It deserves to be kept in print.

H. C. Goerner

Look at the Missionary. By Winburn T. Thomas. Friendship Press, New York, 1947. 64 pages. Paper 75 cents.

In a well-written, profusely illustrated booklet, the secretary of the Student Volunteer Movement presents the vocation of the missionay in realistic, flesh-and-blood terms calculated to appeal to earnest Christian young people. Frankly designed to aid in recruiting missionaries for both "home" and "foreign" service, the book is neither pious nor over-dramatic. A real boon to student secretaries, pastors, and others who have wanted help in presenting the challenge of a life investment in Christian service to youth.

H. C. Goerner

The Borrowd Glow. By Richard Ellsworth Day. The Judson Press, Philadelphia, 1947. 417 pages. $2.00.

The Borrowed Glow is a book of daily devotions. The reviewer had used this book for devotional reading before receiving it for review. It is highly recommended because of the freshness and suggestiveness of its material. The preacher will gain many "germinal ideas" from the Scripture passages and devotional thoughts. The person seeking new devotional material will find this book stimulating and helpful.

V. L. S.

Public Speaking Today. By William G. Hoffman. New York: McGraw-Hill Book Company, Inc., 1940. 355 pages. $3.50.

For the most part, the principles governing public speaking are relatively ageless, *i. e.*, the laws by which a speaker sets out to entertain, to inform, to convince, or to persuade an audience are not passing shadows. For the most part they are the result of common-sense experiences and observation. Once a good statement is made of these laws, it bears rather thorough study.

Mr. Hoffman's book is a practical approach to the laws of public speaking. Not only that, the author outlines some rather definite procedures a speaker might follow in the development of his own powers in speech. In addition to the

foregoing values, the book contains some good examples of public speaking and more suggestions for the analytical use of these examples than are usually offered.

C. A. M.

Radio Drama Production. By Walter Krulevitch and Rome C. Krulevitch. New York: Rinehart and Company, 1946. 330 pages. $2.75.

Here is a practical handbook for all directors of local or amateur radio groups who would raise the level of their broadcasts or radio drama. It is particularly suitable for church groups who have occasion to use drama as a type of local religious broadcast. It has been written with authority and understanding of such problems in directing, producing, and acting as the meagerly-provided-for group has to contend with in the ordinary radio station. A minister would do a good turn for the improvement of radio in his community by seeing that this manual is available for his own radio church group or for any others of his community who deal with drama over the local radio station.

C. A. M.

The Christian View of God and the World. By James Orr. William Eerdmans Publishing Company, Grand Rapids, Michigan, 1947. 480 pages. $3.50.

Now that Christian apologetics is coming to the center of the stage again, it is altogether fitting that there should be a reprint of this old classic by the late Professor of Apologetics and Theology in Glasgow, Scotland. The material consists of the Kerr Foundation Lectures, originally delivered at United Presbyterian Hall in Edinburgh in 1891. Much of the material needs revision, but like Fairbain's *The Philosophy of the Christian Religion* the basic principles of the book are still solid. D. M.

Men Called Him Master. By Elwyn Allen Smith. Philadelphia: The Westminster Press, 1948. 186 pages. $2.00.

Written for junior-high school boys and girls, this book, while following closely the Gospel accounts of the story of

Jesus, includes some fictional material. The fictional material is used to help the reader to see Jesus as he looked to the people of his day and to impart a continuity to the story which is not too apparent to younger readers of the New Testament. Drawings supplied by Harold Minton help to bring out the action and setting of the various scenes in the life of Jesus. Adults as well as young people will find this volume very interesting and helpful. Church school teachers should purchase this book to aid them in teaching the life of Jesus.

T. C. S.

Upstage—Downstage. By Ben W. Brown. Boston: Walter H. Baker Company, 1946. 94 pages. $1.50.

Here is a small but very helpful book in the field of dramatic production. It is so plainly and sensibly written, and so aptly illustrated by Leslie Allen Jones, that every group which presents programs of any kind will find it valuable. For a beginning guild of church dramatists, it is one of the best. It does not begin to cover the intricasies of selecting and producing the church play, but it offers some very practical advice "over the shoulder" that can be adapted to the good use of everyone involved in producing dramatic programs for church groups.

C. A. M.

What Is the True Christian Religion? By Walter Brown Murray. Pasadena, California: The New Age Press, 1947. 66 pages 50c.

This small book was written to counteract the long held Plan of Salvation position developed by Anselm in the eleventh century. The author shows that under the legalistic idea of salvation God's love has been forgotten. He points out that the translation of the Greek word hilasterion as "propitiation" fastened the heathen idea of placating an angry God upon Christianity. He translates the word "mercy seat." In his concluding chapter the author says that true Christian religion is made up of Three Things—

God, Ourselves and Others. This booklet should be read by all pastors. Though there may be some statements which could be challenged, the material in the main is able to be substantiated.

T. C. S.

Tola. By Annabel Walker. Boston: W. A. Wilde Company, 1947. 178 pages. $2.00.

The story of Tola Leah as it occurred between the years of 4 B. C. and 33 A. D. is told simply in this brief novel laid in Bible lands. The style is somewhat florid and loose. The following selections are typical examples that bespeak a shortcoming of the book. "As he laid himself down Tola sighed with happiness at the thought of being with 'The Sweet One' and the children by day after tomorrow." (p. 25) "Weeping thus and wiping them, his feet soon were cleansed of the dust." (p. 118) "For a little while the basket vanished and he could think only of his agonized body." (p. 174).

C. A. M.

Stories of Jesus for Boys and Girls. By Ethel M. Phillips. The Warner Press, Anderson, Indiana, 1948. 60 pages. $1.50.

Here are twenty-eight stories of Jesus that would appeal to children between the ages of two and eight. The stories are written so that they catch and hold the attention of children. Unfortunately some other story books for children do not have this feature. Words are used in such a way as to help the children see the action. Much of the story is in conversation form which adds to interest and understanding.

The writer draws on her imagination for parts of the stories but there is nothing in them which contradicts either the spirit or the teachings of the Bible account.

With each story there is a lovely picture related to the story. These are some of the finest pictures we have seen.

Excellent coloring lends added charm. Under each picture is given the reference where the story may be found in the Bible. F. E.

Christmas Stories Aunt Theresa Told. By Theresa Worman. Chicago: Moody Press, 1947. 64 pages. 50 cents.

Within these ten stories having to do with Christmas are some materials that many ministers and devotional leaders of Sunday school and B. T. U. groups might well plan to use at the end of the year. The author has a rather well-developed knack for sustaining the dramatic values in story telling. Therefore, many of the stories are suitable for reading before groups as well as for retelling as illustrations for Christmas sermons. Some of the content would be appropriate not only for the Christmas season but for any other time of the year. C. A. M.

Worship Programs and Stories for Young People. By Alice A. Bays. Abingdon-Cokesbury Press, New York, 1938. 258 pages. $2.00.

This book stamps the author as a master teller of stories. In one chapter Mrs. Bays outlines the principles which should be followed in using stories in worship. Although the book consists of thirty-six worship programs its greatest value lies in the wealth of stories around which the programs are built. Those who seek to lead young people in any phase of church life should secure this volume for the stimulating stories which can be used in many different ways. F. E.

Poems for the Great Days. ..An Anthology. Edited by Thomas Curtis Clark and Robert Earle Clark. Nashville: Abingdon-Cokesbury Press. 245 pages. $2.50.

The poem collections of Thomas Curtis Clark are well known. In this volume he has collaborated with his son, Robert Earle Clark, to give us another valuable anthology. Here one will find appropriate poems for all the great days of the year, from New Year's Day to Christmas. It is an

excellent collection and should be especially helpful to ministers and public speakers.

E. A. McD.

Topics for the Young People's Society No. 12. By Vivian Ahrendt. The Warner Press, Anderson, Indiana, 1948. 96 pages. 60 cents.

These topics for use in youth groups seem to be well chosen and well written. They are person-centered although Bible references are used quite extensively. The discussion method is followed with suggested thoughts for various speakers given. At the close of many of the programs questions are given which might stimulate further discussion. These topics are eminently personal and practical and ought to lead to enriched living by those who use them.

F. E.

A Faith for Youth. By Joseph James Murray. John Knox Press, Richmond, Virginia, 1948. 113 pages. 90 cents.

This is a series of devotional messages to the mind and heart of youth today. These chapters deal in general with the great doctrines of the Bible, but it is not theological. There is nothing technical in the entire book. It is stimulating from the very first page. It is written in a smooth, flowing manner. The ideas and problems presented are well adapted to the needs of youth. It would be well if a pastor would use this book as a basis of study with a group of his young people who were fixing to go to college. It would strengthen their faith and prepare them for the broadening intellectual experiences which they have in college.

F. E.

An Index to English. By Porter G. Perrin. Atlanta: Scott, Foresman and Company, 1939. xvii, 680 pages. $1.50.

Writer's Guide and Index to English. By Porter G. Perrin. Atlanta: Scott, Foresman and Company, 1942. xi, 800 pages. $2.00.

Using Good English. By Robert Warnock and others. Atlanta: Scott, Foresman and Company, 1944. xxviii, 380 pages. $1.75.

The three books here listed were planned for the speaker who is conscious of the necessity of using good English

in effective speaking. The three books form a satisfactory adjunct to such grammars, indices, or reference books as an alert speaker might already possess. Each of the books is worthy of purchase and of frequent perusal.

C. A. M.

The King Nobody Wanted. By Norman F. Langford. Philadelphia: The Westminster Press, 1948. 189 pages. 2.50.

Norman Langford in this book will aid boys and girls of upper elementary school age, who would have difficulty with the Biblical language, to understand the story of Jesus. The account is very accurate and the illustrations supplied by John Learmarem many of which are in color are authentic representations of the time in which Jesus lived and add to the realism of the narrative. The youngsters who read this book will acquire a wealth of knowledge about the historical backgrounds of the Gospel story and a familiarity with the customs of the people whom Jesus taught. Adults as well as juniors will find this a stimulating account of the teachings of Jesus and the significance of his deeds.

T. C. S.

More Stories for Junior Worship. By Alice Geer Kelsey, Abingdon-Cokesbury, New York, 1948. 160 pages. $1.50.

Here is a collection of thirty-one stories that would intrigue any group of Juniors. Included are stories of other lands which would help broaden horizons; stories of early Christians which would make the book of Acts become alive, stories of later Christians which would give new appreciation for Christian history, stories of today and stories for special occasions. Those who lead Juniors in worship and those who teach Juniors are always looking for fitting stories to enrich their work. They will find in this book a rich source of excellent stories.

F. E.

American Speech. By Wilhelmina G. Hedde and William Norwood Brigance. New York: J. B. Lippincott Company, 1946, xi, 596 pages. $1.80.

This is a well-written, interesting textbook for the beginner in the study of speech. It has fairly adequate sections treating of Everyday Speech in a Democracy, Communicating Thought, Original Speaking, Interpretation, and Dramatics. It is a profitable book for those who want an introduction to the various types of speech and the particular techniques associated with each type.

C. A. M.

Better Ways of Growing Up. By Crawford and Woodward. Philadelphia: The Muhlenberg Press, 270 pages. Price $3.00.

Workers with Intermediates and Young People have felt the need of a book on adolescence with the "new look." The older books, written before the war, could not have taken into account the enormously changed conditions under which young people must grow up today and the vastly changed outlook which they necessarily possess. The authors of this excellent volume are pecularily well qualified. Dr. Crawford has taught in technical and special high schools and in college. He has written a number of standard high school texts. Dr. Woodward was a pastor for eight years and a psychiatric social worker for eleven years. He is now Field Consultant for the National Committee on Mental Hygiene. He, too, is an author of note in the field of his specialty.

The book has a "down to earth" viewpoint, yet is characterized by reverence and fine idealism. Part One consists of discussions of "Today and Tomorrow," in which contemporary adolescent life is analyzed in the light of age-old understanding of the phenomena of this period of development. Pastors, teachers, and all other leaders of present day young people sorely need this better understanding of the pressures of life under which our maturing boys and girls must achieve their self-realization. The language is simple, clear, non-technical, but the ideas are soundly based in a

scientific psychology and sociology. Part Two looks beyond today and tomorrow "Through the Years," as the pathway ahead for modern youth is explored. Here are chapters dealing with "Light on Lifes' Mysteries," "Faith to Live By," "Looking Forward to Marriage," "Challenge to Youth," "Tests of Wisdom."

One of the most valuable features of the book is a battery of self-administered tests scattered throughout the book intended to enable the young person to evaluate himself or herself in areas of life particularly significant for them in today's world. These tests alone are worth the price of the book. The volume should be in the hands of all Christian workers with young people who are concerned to help them learn "better ways of growing up."

G. S. Dobbins

Protestant Church Building. By William H. Leach, New York-Nashville: Abingdon-Cokesbury Press, 188 pages. Price $3.00.

Dr. Leach is widely known as the editor of *Church Management,* a magazine for ministers that corresponds to the *American Medical Journal* for doctors. Dr. Leach is neither an architect nor a contractor, but he has been a student of church buildings for more than a quarter of a century. He is therefore well qualified to write this book of indispensable information and advice to those charged with responsibility for building or re-modeling a church house.

The book is in two parts. The first part deals with "Building and Financing the Building." The fact of long delayed building is faced, together with the increased present-day difficulties of carrying out plans which have been maturing through the years. That thousands of new church buildings will be erected within the next few years is taken for granted. Out of a wealth of experience the author tells how to organize the building committee, how to approach and conduct the financial campaign, how to get the money, how to keep the building enterprise on a sound business basis.

Part Two of the book deals with the actual building of the church. Here architectural and building details are not discussed, but the great overall purposes for which the building is to be constructed are set up—worship, Christian education, fellowship, administration, service in and beyond the building, lighting, heating, air-conditioning, the building site, the parsonage.

Of much practical value are the "aids" included: a glossary of architectural terms and of names of various furnishings for the church, a bibliography of good books, and some fifty pictures and poems which illustrate points in the book. If your church is planning to build or to remodel, this book will be an indispensable source of help in getting what you want.

G. S. Dobbins

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